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Pro-Slavery.

THE SLAVERY AGITATION—WHO BEGUN IT AND WHO SHOULD END IT.

From The South.

ALL true patriots, we are sure, earnestly deprecate the agitation of the slavery question. All are convinced that it is the fruitful source of fierce and bitter contention and strife between the different sections of the Confederacy. Everybody plainly sees that it is each day destroying the harmony of our system, alienating the affections and dividing the sympathies of the Northern and Southern people, and must sooner or later terminate in political disruption. These are momentous facts, which no devices of ingenuity can evade, and which no sophistry can conceal from the public gaze. They stand out boldly and promitently in the political foreground, and completely overshadow all other questions of public concernment. Considering the great issue involved—no less a problem than the perpetuity of the Union—it is not at all surprising that so much anxiety should exist to witness a final and mutually satisfactory solution of this baneful controversy. But, for ourselves, we have no room to hope for such a consummation. We are thoroughly convinced of the utter impossibility of bringing about such an adjustment as would forever exclude the subject from the theatre of popular discussion. The difficulties are in their nature perfectly irreconcilable, and it is beyond the power of political agencies to remove the causes of distraction. The hostility of the large mass of the Northern people to the institution is deep and implacable. It is manifested in every passing event, whether of a public or private character. All the machinery which can operate upon, fashion and control public sentiment, is made subservient to this one great ruling passion. The pulpit, the press, the theatre, the college and school, all combine their efforts to scatter the seeds of strife and to exasperate the anti-slavery feeling into deadly enmity. Hatred of slavery, and consequently of the people who tolerate the institution, has become a part of the educational system of the Northern States. Children are taught from their cradles to regard Southern slaveholders as monsters of inhumanity, whom it were politeness to call barbarians. Under such a combination of exciting influences, always at work and becoming every day more and more powerful, what rational ground is there to expect that the slavery agitation will cease? How is it possible for us to get rid of the disquietudes and annoyances which grow out of the controversy? If it were suffered to remain merely a harmless difference of opinion in regard to a question of social ethics for philosophers and schoolmen to debate, there would be little danger of a rupture, and the harmonious movement of the Federal system might not be disturbed, however violent the rage of the disputants. But such is not and cannot be the case. From the very nature of our confederated Government, it is absolutely futile to attempt to exclude the subject from the halls of Congressional debate. Men are sent there from the North with positive instructions to "agitate" and stir without intermission this element of discord, and keep the waters in continual fury. They are elected for this one object, and, if they do not fulfil their mission to the letter, their political occupation is gone. To talk, then, of putting an end to the slavery agitation is simply absurd. Ignore it? You might as well try to "ignore" the black plague. Know-Nothing Conventions may strike the word from their platforms—Botts and Sandy Stuart may fall into convulsions at the mention of it; but it is impossible to expel the subject from the arena of political excitement, or to banish it from the halls of Congress. No political party at the South can, with any justice, be said to be responsible for the agitation, and none certainly is able to terminate it. The North began the strife, and it is for the North to say when and where it is to stop. The South has ever acted on the defensive. Standing upon the Constitution, she has only repelled the repeated assaults of her adversaries, and demanded nothing more than her equal constitutional rights. She cannot control the opinions of the Northern people and extinguish their hatred of her institutions. The origin of our woes is beyond her reach. She has remonstrated and admonished over and over again, and been answered by insulting taunts and menacing defiances. Her only recourse is to remain firm and united, and to await the issue with unblenching determination. When the North has changed its views in regard either to the social rectitude or the constitutional relations of slavery, when it is prepared to acknowledge our equal rights in the common territories, to recognise the Fugitive Slave law as binding upon the conscience of all good citizens of the United States, and to yield assent to the doctrines of the Dred Scott decision, then, and not until then, may we look for the probable termination of existing difficulties and a happy issue out of all our calamities.

We confess there is at present little encouragement to hope for such radical revolution in public sentiment. On the contrary, the breach is evidently widening every day. The question is farther than ever from a definite solution, and it therefore becomes the part of prudent and rational forecast to be ever ready to meet the worst that may come.

THE PRESIDENT CROSSING THE RUBICON.

Correspondence of The Charleston Mercury.

WASHINGTON, Sept. 3, 1857.

IN his reply to Professor Silliman and confreres, President Buchanan has crossed the Rubicon, and proclaimed his position upon *the radical point of difference between the North and the South.* "Slavery existed at that period (when he came into the Presidency) and still exists in Kansas, *under the Constitution of the United States.*"

That slavery may exist in any State that chooses to continue or institute it, is undoubted. That it does exist in half the States of the Union, is manifest. That this half of the States of the Republic have as much interest in the common territory as that half which possesses no slaves, is admitted. Then, whether the negation of a portion by the non-slaveholding States shall be stronger than the affirmation of all the slaveholding States, and the acquiescence of a portion of the non-slaveholding, in relation to the affairs of a Territory, is one question; and whether the people of that Territory alone shall or shall not decide the matter for themselves, is another; and within these is comprised the whole problem. As to whether a portion of the people may refuse to vote in an election legally ordered, and then, taking advantage of their own wrong, refuse to abide by the election, few will hesitate to express an opinion. Dr. Baily, the editor of *The National Era*—the Free Soil or Republican paper of this city, and, until three years ago, the only general organ of the Anti-Slavery party of the country—begged and implored his party in Kansas to vote in the election of delegates to the Constitutional Convention. Horace Greeley gave them the opposite advice, and they followed it. Horace never cares for consequences that do not affect himself. He is always for war to the knife, when there is a prospect of the war excitement proving profitable to him. The people wanted to be inflamed, and he inflamed them. He wanted them to take his paper, and they took it. He is now reaping the wheat, and they tares. They have, by his advice, outlawed themselves. They will now, with his consent, suffer all the pains and penalties.

Every reader of *The Mercury* will peruse this letter of the President; and few of them will fail to commend its profound wisdom and ardent patriotism.

IOWA AND FREE NEGROES.

From The Journal of Commerce.

THE Black Republican State of Iowa has furnished a practical commentary upon the principles of the Dred Scott decision, by the action of her people at the polls. They have decided that free negroes shall not be citizens of that State, and shall not exercise the right of suffrage. Along with the new Constitution, the question was submitted *separately* to the popular vote, whether free negroes should be citizens or not, and it has been decided in the negative, by a majority of ten thousand.

The Constitution of Kansas which is to be framed by the Convention soon to assemble, will, no doubt, either exclude free blacks from citizenship, or leave it to the people to decide that they shall be excluded. The Emancipation Convention now in session at Cleveland, Ohio, would do well to reflect upon the condition in which the coloured race is to be placed after the accomplishment of their scheme—supposing it to be practicable. Neither the experience of Canada, nor that of any State in this Union, where free blacks have formed a portion of the population, has commended an increase of their number; and in the States, where they are most numerous, the question is seriously considered, how the burthen can be alleviated. Even the introduction of *a few* of them, although receiving their deliverance from slavery, disturbs the equanimity of Black Republicans to a remarkable degree. Two or three years ago, Dr. Charles Everett, of Albermarle Co., Va., emancipated his slaves, about fifty in number, and settled them upon a tract of land in Mercer Co., Ohio, which he had purchased for the purpose, whereupon the Columbus (Black Rep.) *Journal* exclaimed:

"We don't like this sort of business, and we may as well say so at once. We do not oppose, we approve of the effort of the slaveholders to release themselves of the burden that is weighing them down and crushing out the material prosperity of the Old Dominion. But we do not fancy that kind of emigration to any portion of Ohio. Virginia has a law that forbids the master to manumit his slaves, and leave them in that State. Hence the necessity to place them in some part of the free North. They are not a desirable population, and we are not sure but that something should be done to prevent this kind of settlement of the slaves of Virginia in our midst. If manumitted slaves make good citizens, why not permit them to remain in Virginia? If not, then why permit them to be turned off upon us? Let the people of that State either repeal their law prohibiting manumission and settlement at home; or, if they don't want them there, let them send them to Liberia."

And such, we may say, is the tone of the Black Republicans generally. With all their reproaches against the South for not emancipating their slaves, and allowing them to remain there as freemen, they (the B. R's.) will not permit them, in numbers, to come and dwell among themselves. Indiana, and we believe Illinois, if not other Northern States, have passed laws prohibiting the ingress of coloured persons to reside. The Topeka Constitution contains a similar provision. In short, the best friends of the coloured man—those who have done most for him, and are willing to do most for him—are to be found on the sunny side of Mason and Dixon's Line.

IMPROVED PUBLIC SENTIMENT.

From The New York Observer.

DURING a recent excursion and visit in the country, passing through and sojourning in a large number of towns, we have been greatly gratified with the evidences that met us everywhere of a vastly improved state of the public mind, especially compared with what we saw in some of the same places a year ago. That rabid denunciation of men on the opposite side of the question has given place to a charity that beareth more patiently with those who differ. Many men have even learned that they did not know everything, and that there is such a thing as sense in other people as well as in them and those on their side. Conservatism is vastly more in favour than it was, and good men who look at events calmly and are patient with evils that cannot be suddenly cured, are esteemed as safe guides, instead of being denounced as behind the times, and enemies of progress and reform. The Churches are in a more quiet condition, favourable to the reception of truth, and to attention to spiritual rather than to temporal things. Ministers are preaching the gospel and not politics. Inquiries are made after sources of sound instruction for the people, and the pestilent influences of radical newspapers are deprecated by those who were once disposed to grant them some indulgence.

Never, since we have been connected with the religious press, have we heard so many words of encouragement, of thanks, of support, in the same length of time. We are assured on all hands that the principles we are seeking to promote are more and more esteemed as the essential elements of moral and political prosperity. This we devoutly believe, and with renovated strength, increased confidence, stronger will and humble dependence, we will hold on to the end.

RELIGIOUS INTEREST.

RICHMOND, Va., Sept. 5, 1857.

MESSRS. EDITORS: I am gratified to find in your last issue a fair report of the proceedings of the Convention held here during the last week.

It is in my power to supply some attendant and consequent facts, unknown to your esteemed reporter. The Convention was anticipated with special prayer. From the very commencement there were indications of peculiar interest among some of the impenitent, and the preaching at night was immediately followed with decided and in some cases deep conviction.

Three cases of hopeful conversion have already come to my knowledge, and there are several persons known to me who are deeply impressed. A stranger, passing through the city, and stopping at a hotel, was led by curiosity to attend preaching (by Rev. Mr. Marshall, of Tenn.), and was suddenly and deeply impressed. He has since sought an interview with me, and, I can but hope, has gone on his way rejoicing in Christ. A young man has just now left my study weeping under a sense of sin, and with a dawning hope in divine mercy. The *coloured people* have attended all the preaching services in large numbers, and have seemed to be hearing the Gospel as for their lives. The impression among them was such on Sabbath day, that brethren were called out of Convention, on subsequent days, to preach to them.

I returned home from my summer rustication to attend this Convention—almost regretting the necessity, and intending to leave the city as soon as it should adjourn, but if such tokens as I have mentioned continue to appear among my people, my duty and privilege will be here. The chorus of one of our revival hymns rings in my ear—

"The Lord *has been* with us,
The Lord *is now* with us,
And He *will be* with us till we die."

Yours affectionately, C. H. R.

—New York Observer.

THE GREAT CAUSE OF THE FAILURE OF SOUTHERN COMMERCIAL CONVENTIONS.—The great cause of the failure of the Southern Commercial Conventions to bring about the results which one would naturally expect from a Congress of the Southern States, is the unwarranted suspicion with which the members regard each other—a want of confidence in one another. Because A will not advocate the opening of the slave trade, B shakes his head and whispers around that he is unsound on the vital question of slavery. C thinks Northern emigration would benefit the South, whereupon A feels it his duty to denounce him as a Free Soiler. D expresses the hope that one day the sun of Heaven may rise and set on a redeemed and disenthralled world, where no slavery exists, and C straightway raises the cry that he is an avowed Abolitionist. Thus it is in the South; man distrusts the feelings of his fellow-man in regard to the peculiar institution. B upbraids A as unsound, A, in turn, declares C a Free Soiler, and C denounces D as a traitor to the South, and, as a natural consequence, there can be no union of sentiment or purpose among them. As with the people, so with the States of the South. Georgia regards Virginia as unsound, Virginia looks upon Maryland as Free Soil, and Maryland considers Missouri lost to the South and wholly given up to Abolitionism. This being the case, the Southern house being divided against itself, how can we expect aught to be accomplished by any Convention of the Southern States, either political or commercial? When the people and the States of the South learn to have confidence in those who have a common faith, hope and destiny, then, and not till then, will any good result from, or any work be accomplished by, Southern Commercial Conventions.—*Norfolk (Va.) Argus.*

A CHANCE FOR ABOLITIONISTS.—To test the pluck, the philanthropy, and the confidence which the Abolitionists profess to have in their doctrines, the New Orleans *Delta* publishes the following extract of a letter addressed to it by a responsible planter of Mississippi. The writer throws down the glove, and dares the boldest of the Greeleyites to pick it up. Here it is:

"I will wager ten negro men against twelve thousand dollars that there is not an Abolitionist north of Mason and Dixon's line, that can induce the ten negroes to leave my premises, and go with him to a free State. I will give them one full hour at night in the woods by themselves, if he chooses to talk, preach persuade, or hire them. Or, if betting is warring with his religious scruples, I will oblige myself to emancipate the ten negro men, if, after the hour's talk, he can induce them to leave my plantation. If he fails, I am to make them tar and feather him, if I can. I will use no threats nor force to make them do it.

"I will also bet—if Mr. Greeley or any of his friends are afraid that the men might stay—ten women against their reasonable value, that I can make them buck and gag him in the latest and most approved military style, after one hour's talk from him. These are the terms. Accept them, if you dare.

"Southside, Miss. A MISSISSIPPIAN."

Commenting on the above, the *Delta says:*

"The writer pledges himself to secure such Northern philanthropists as may take his bet, from persecution. They shall have a fair chance to exercise their philanthropic purposes.

CAUGHT A TARTAR.—The President's reply to the forty gentlemen of Connecticut is a perfect bombshell in the camp of the enemy. It is not likely that any provocation will be given for a second epistle of this sort. We notice some disposition to chide the President for condescending to explain the motives and course of his public acts to private citizens; but this may be excused in consideration of the salutary effects produced—the substantial good accomplished, in creating a sound public sentiment, and disseminating throughout the Republican press of the country certain statements and facts which are studiously excluded under ordinary circumstances. It is also in season for presentation to the citizens of Kansas, while yet on the threshold of State organization, and may exert an important influence there. No doubt it was the intention of the gentlemen whose names are appended to the New Haven letter, to influence the course of the President in his administration of public affairs. The interference was therefore of a mischievous tendency; but on the whole, both they and the President are to be thanked for the action taken by them respectively, which has resulted in the production of the noble document which is now before the country.—*Journal of Commerce.*

THE PRESIDENT'S REPLY.—We publish in this paper the memorial addressed by Professor Silliman and others to the President of the United States, on Kansas affairs, with the President's reply.

No true republican can read the answer of the President without admiring the simplicity and beauty of our institutions, which permit such free and direct intercourse between the citizen and the Chief Magistrate. The President sets forth with great explicitness the facts that have guided and governed him in these matters, and that he makes a solemn pledge, that resistance to the Constitution and the laws "shall be put down by the whole power of the Government."

This State paper, coming from such a source, prepared with great ability and care, cannot fail to exert a powerful influence upon the popular mind.—*N. Y. Observer.*

Selections.

THE NEW SOUTHERN CHURCH.

[The correspondent of *The Independent*, Mr. THEODORE TILTON, has given in that paper the clearest and raciest report that we have anywhere seen of the proceedings of the Convention lately held at Richmond, Va., to organise a new Church, with slavery for the corner-stone. Mr. Tilton saw with the eyes and heard with the ears of a thorough going Abolitionist. We copy some passages from his report.]

SPEECH OF DR. BOYD.

DR. BOYD (of Winchester, Va.) referred, also, to what he called *(mirabile dictu!)* the "abolition sentiments of the Old School body." He said that there is a "leaven of anti-slavery" working in all that body, and that some of its members are avowed abolitionists! Many Old School men have been known to indorse the testimony of 1818; and if the Assembly, as an Assembly, would indorse that paper and testimony, he would *bring the charge of abolitionism against the whole body.* He read the Old School resolutions on slavery passed in the year 1846, which, by reaffirming all previous testimonies, became a responsible indorsement of the obnoxious views of 1818. The paper of that year declared that involuntary slaveholding is a violation of the most precious rights of human nature, and a blot upon the Christian religion. If he could believe, with that former Assembly, that the "voluntary enslavement of one portion of the human race by another is a violation of the most precious rights of human nature," he would *become immediately an abolitionist.* He could not then be anything else. But this be regarded as substantially the Old School view of slavery. He quoted out of Dr. Breckenridge's Glasgow debate with George Thompson, a declaration by that famous Kentucky clergyman, that "slavery is utterly inconsistent with the spirit of the Gospel, and is a violation of the rights of men." He believed it would not be doubted that in the General Assembly of 1818, there was a general feeling of repugnance to slavery, grounded in the belief that the system is opposed to the genius of Christianity; and he believed that the same feeling not only exists now, but is every day growing stronger and stronger in the Old School.

How, then, he asked, could the Southern New School Churches make application to the Old School Assembly for admission into that body? "Abolitionism," he repeated, "is gaining ground every day in that Church. There is no denying that fact. Dr. Rice, who is said to be the most influential man in that Assembly, in speaking of the new Chicago Theological Seminary, has declared that it is a movement to educate and train Old School ministers for Abolition preachers." He quoted also from an Old School paper, published in the West, in which an exhortation was made to every anti-slavery man in that Church to remain where he was, and help the anti-slavery agitation in that body. Dr. Breckenridge, too, was understood to have expressed his strong disapprobation of the purposes of this very Richmond Convention.

He maintained that too much abolitionism exists in the Old School body for true Southern men to belong to it. The Convention had abandoned one General Assembly for its anti-slavery sentiments; would it precipitately unite itself with another General Assembly, which is tending to the same anti-slavery views? The Old School body has 1,481 ministers in the North, and only 890 in the South. Will not the North, then, have the majority? Will it be said that these Northern men are conservative? He had no confidence in their conservatism. Why, he knew of many Old School ministers who voted for Fremont! Can *they* be trusted? To join the Old School body, then, would be to get out of one furnace of agitation into another.

A new organization, he said, would be necessary to preserve the peace of the Church. Southern New School Presbyterians have for a long time been standing between two fires—that of New School abolitionists on one side, and that of the Old School Assembly on the other. A new Church, freed from all connection with either, will contribute to the restoration of peace and unity among brethren.

DR. ROSS'S SPEECH.

Dr. Ross's great difficulty in the way of uniting the two bodies, was their disagreement on the subject of slavery. He announced that "*the Old School Assembly is an abolition body!*" Dr. Ross made a great many jokes in his speech, but certainly this is the merriest of them all! Imagine the Old School Assembly sitting in solemn gravity next May, in New Orleans, as an *abolition body!* Imagine, if possible, conservative and union-loving church members at the North selling out their pew-cushions and hymn-books, and tramping out of the Old School churches as *abolition* bodies! Imagine the Rev. Dr. Junkin and the Rev. Dr. Jacobus and the Rev. Dr. Plummer examined by their church-sessions, and dismissed from their pulpits as *abolition* ministers! Imagine the subscription list of the *New York Observer* suddenly running down to two thousand as an *abolition* paper! This is a joke for *Punch* or the *Picayune.* It is so exceedingly clever that it is a wonder that Dr. Ross, who winks two eyes to the ludicrous, did not perceive the joke when he made it, and laugh at it as the rest of mankind will when they hear it!

But Dr. Ross was in earnest when he charged the Old School Assembly with abolitionism, for he emphasized every syllable of every word when he said it. "The Old School men," said he, "are not prepared to take our position on slavery. But they must adopt our view before we can join their company. Our position is the only one which can or will give peace to the South—to the North—to the Union—to the world! I am not using language at all unguarded. I never retract what I say in debate. I never need to. When I rise in the warmth of excited speech, my head grows all the clearer. The whole world needs peace on the slavery question. *The whole subject of liberty is to be reëxamined.* We can no longer be satisfied, in this land, with looking up at the Goddess of Liberty upon a cloud, singing 'Hail Columbia!' or 'Yankee Doodle!' Nor must we bring a strumpet from the purlieus of the Palais Royal, and place her upon the altar of reason. We must do away with Madame Roland, spouting Plato! Ah! sir, she might better have learned Aristotle. And here allow me to thank a Mr. Fitzhugh, of Virginia, for writing an article in which he proves that the theories of Plato, carried out, lead to the ultraism of Republican ideas; and in which he shows the superior common sense of Aristotle. Why, sir, Aristotle had more sense in his little finger than Plato had in his whole body! Mr. Fitzhugh traces the parallel all the way down to our day. He shows that Washington was upon the very ground of Aristotle; and he shows which of our great men have stood upon the philosophy, so called, of Plato.

The "Three Theories of Slavery."

"There are *three theories on the slavery question*; the *sin* theory, the *toleration* theory and the *ordained* theory. All that can be said on the subject of slavery comes under one or other of these heads. The "sin theory" is the theory of the abolitionists. And I here say that the abolitionists are more honest than the conservative men of the North. They come out boldly and say that the whole system of slavery is a sin. They are honest. They hold that the doctrine of an eternal right and wrong forbids one man to own another as property. But my answer to them is, that eternal right and wrong is not a doctrine of the Bible. Eternal right is conformity with God's will. Eternal wrong is non-conformity with His will. Neither eternal right nor wrong exists in the *nature of things*, but only in *God's will.* But the abolitionists, holding the doctrine that slavery violates the eternal rights of men, are honest in their mode of avowing it; for if that doctrine were true, I could not but be an abolitionist myself.

"The next theory is that the relation of master and slave is not a wrong or sinful relation, but that somehow or other the system of slavery, built up on that relation, is a system of natural evil, never approved of God, but only tolerated. That is the conservative theory. That is the theory which for a long time prevailed at the South, and which is now the theory of the Philadelphia conservative men of the New School Church, and of many men in the North. It is the toleration theory. And it is the theory of the *Old School Assembly.* But it is not the theory of the Bible. I defy any man to prove from the Bible that God regards the relation of master and slave as a thing half right and half wrong, to be neither adopted nor rejected, but only to be tolerated. The theory is false.

"Now, what is the true theory? Here it is. We reached it at Cleveland, although even there it was not put in terms so succinct, so keen, so staccato, as I would like to have written it. This is the third theory, that *slavery is ordained of God as a good to the master, to the slave and to the community.* That is what the Bible asserts. That I affirm to be the Bible doctrine. What follows from the adoption of this theory? Why, it follows that the master is not a man-stealer; that he is not an outcast; that he is not a tiger. It follows that he is not a man to be apologized for or looked upon with pity, or that which is next to pity—contempt. It follows that the *master is invested with patriarchal dignity and power, and is the representative of God in a great work of benevolence.* That is the only true theory. Neither of the others can give peace to the South—to the North—to the world. Every other theory will foster in the North a *conscience* antagonistic to the South; and between people that have opposing *consciences*, there is no hope or possibility of harmonizing. The only argument then is the sword!

"John Randolph said that when he was in England he found men there in three conditions: The poor man was in hell; the man of moderate circumstances was in purgatory; and only the rich man had hope of heaven! Now, the 'sin theory' condemns the Southern man to hell. The 'toleration theory' puts him in purgatory. But the 'ordained theory' lifts him up to a high and holy platform, and makes him a patriarch among men.

"Now the South will no longer bear the 'sin theory.' A few short days more, and the 'toleration theory' will also be thrown overboard. They bear it now only because some years ago they believed it themselves; but Southern men, in view of the arguments and of the reproaches of the North, sought for themselves a *vindication* of the relation of master and slave. They looked in the Bible for it, and found it there; and this is it—the 'ordained theory.' After the entire South has adopted this theory, the North will likewise begin to study it. It is the only theory that will conduce to peace. But it is not the theory of the Old School Assembly. It is not the theory of the resolutions of 1818, which are still the sentiments of that body. The New School, South, cannot therefore join that body until it is prepared to repudiate those sentiments, and to take, fairly and squarely, the only true theory on the subject of Human Slavery!"

Such are the sentiments of Dr. Ross, and such are the sentiments of a large majority of the Convention. It is in vain for the conservative newspapers of Philadelphia (to which Dr. Ross alluded in the above remarks) to attempt to create the impression that he stands alone in the South. *Dr. Ross represents three-fourths of the entire New School Church, South.* The only dissenters from his position, among the members of the Convention, were a few men from those slave States which border on the North, and over which the North wind sometimes blows. Dr. Ross represents and is represented by Dr. Boyd and Dr. Newton; the three of whom together are not only the chief, but almost the only conspicuous lights in the Southern New School Church.

A PHILADELPHIA MISSIONARY.

Mr. Shillingford, of Philadelphia, a layman, who boasted that "he occupied a novel position as the only man from the north of Mason and Dixon's line," made, or rather attempted to make, a speech, which was as silly as it was long. Why it was that he said he was the only member from the North, it is difficult to say; for his venerable compeer, the editor of Dr. Ross's Northern organ, was present, sitting like himself as a corresponding member, or else rising to make equally pro-slavery speeches. Mr. Shillingford is a man who feels that he has a mission against the entire North, from New England to Oregon! He designs, if possible, to plant a stone of the new Church in the city of Philadelphia. He is called at the North, he says, a "slave-driver and a fire-eater," but, as with the epithet "New School," with which he is also reproached, he "glories in the name." Whenever he is reviled, he refers his revilers to the 25th Chapter of Leviticus, and thinks that this is as effectual to stop their mouths, as if a bow-string were tightened round their necks. He declared himself opposed, as a *Northern* man, to all attempts at reunion with the Old School, not because of doctrinal differences—about which he seemed to have little feeling and less knowledge—but because, as he said, the "Old School Assembly has not come up to a proper standard on the subject of slavery." He wants a New Church, out and out, with Dr. Converse for Pope, and with Dr. Ross and Dr. Boyd for Cardinals! He knows men in the North, he says, "who hate, with a Christian hatred, the acts of the Cleveland Assembly." He knows "*five ministers* in Philadelphia, who are prepared to withdraw from that Assembly, and to go into a pro-slavery Church." He means to begin immediately to use all his influence to proselyte all the Presbyterian ministers in that city, over from the Cleveland Assembly to the Richmond platform; and he has hopes that his apostleship will be the means of converting all but the Rev. Albert Barnes and the Rev. George Duffield, Jr. It is fair to infer, therefore, that by the time this letter has reached the reader's eye, the city of Philadelphia will have become the field of an extraordinary missionary effort; such, perhaps, as might be imagined if a new William Penn had arisen to be an evangelist among the modern Indian savages of that city.

A "FULL-BLOODED YANKEE."

Rev. Charles H. Read, of Richmond, made a speech. Mr. Read never has a difficulty in making a speech, if the subject be pro-slavery. He can start at any moment from any stand-point, and argue out a most brilliant defence of the divine institution; for a man who "accepts the system of slavery as it is," accepts also the necessity of making apologies for it at any time. Mr. Read was known in his earlier manhood as an earnest and impulsive anti-slavery orator and writer; but he was early blown upon by false doctrines, till he is now a "reed shaken of the wind." He claims the credit of being a "full-blooded Yankee," and repeated the old joke that the place where he was born was not so good to live in as to come away from. But no man can be a "full-blooded Yankee" who borrows his wit from other men's lips. One thing should be noted in his remarks. He said that he once had a discussion with Dr. Beman, of Troy, N. Y., on the question of slavery, lasting seven nights; and he intimated that he quite vanquished that venerable man! Mr. Read thinks that he is a new Achilles who has slain a Hector in modern Troy.

CLOSE OF THE DEBATE.

Late at night on Tuesday, or rather early in the morning of Wednesday, the debate was closed; and the fourth resolution, and afterwards the entire series as a whole, were put to vote. They were, by courtesy, *unanimously carried.** A resolution expressing sympathy with the Old School was also passed. The act of the twenty-six Cleveland seceders was thus ratified by the great body of their brethren; the new Church may, therefore, be now considered as *virtually organized.* A Convention to effect its more formal organization is appointed to assemble at Knoxville, Tennessee, on the first Thursday of April next. The Presbyterian Church, which was one body in 1837, will then find itself divided into the Old School, the New School, and a Select School.

Dr. Boyd, on the announcement of the result, unbent the strained bow of his anxious mind; and Dr. Ross, who thinks he can never shoot at a mark without hitting it, straightened himself up to the fullest extent of his small height, and expanded his good-humoured face into a smile broad enough to reach from Huntsville to Winchester. The adjournment was a great relief to the members, who had hung together in a solid cluster until the very close—with the single exception of "Col. Netherland," who had previously and somewhat prematurely dropped off. The day had been tiresome, and the night exciting. It was already past midnight, and the morning trains were early in their start. The members hurried away from the house after hasty farewells. Their pretense was "to get to bed before morning," but probably also they cherished a secret troublesome desire to shut their eyes and ears before the possible 'crowing of the cock;" for if the cock crowed upon Peter who had denied his Lord for the space of only one night, in a Hall of Judgment, it was likely to crow upon those who had more grievously denied Him for the space of five days in a House of God.

PROSPECTS.

The prospects of the new Church, at present, are not very flattering. Very little can be said with certainty as to the number of the presbyteries and synods that will join themselves to it, or withhold themselves from it. The Synod of Kentucky, which is under the lead of Rev. Mr. Dickerson will most probably go over to the Old School. The Synod of Mississippi, with the half-consent and half-opposition of Dr. Newton, is likely to take the same course. These two bodies number about twenty-five ministers each. The Synod of *West* Tennessee—a smaller body, of fifteen—is strongly in favour of a re-union; and two of its Presbyteries have actually made overtures. Of the Synod of Tennessee (proper), Holston Presbytery is not expected to join the new body. It numbers ten ministers. It is thought also that at least ten ministers of the Synod of Virginia will also travel the road to the Old School. The Synod of Missouri is doubtful. Its chief Presbytery (St. Louis) still remains under the *Cleveland Assembly.* It is thought also that the other Presbyteries of that Synod will follow the lead of St. Louis, and that even the Osage Presbytery, which Mr. Morrison represented as *preferring* to join the Old School, but *willing* to join the New Church, will take the same course. The South cannot count very confidently upon Missouri, either politically or ecclesiastically. The New School Churches in Delaware, Maryland, and the District of Columbia, which have seceded from the General Assembly, will, it is supposed, stand independent for a year or two, and then possibly, with the advance of public sentiment in the North on the border, will go back to the bosom of their former brethren. What is left of the Southern New School Church, when all these branches are cut off, will transplant itself into the new Church. But Dr. Ross expects that a large part of the *Old* School body in the South, who cannot stand the resolutions of 1818, and who want the radical doctrine on the subject of slavery, will loose their lines from the General Assembly of New Orleans, to join a worse body that happens to meet in a better place. Dr. Ross expects to see a Church of bright lights; and to this end, he certainly offers strong oil. But it yet remains to be seen whether the new Church, when it assembles to be organized, shall be worth organization. It also remains to be seen whether the new Church, when its doors are opened, will receive the formal recognition and fellowship of the New School General Assembly, or of any other ecclesiastical body in the North. Yet it is not improbable that Churches will be found, even in the North, which will send to this Church an annual delegation to endorse, before all the world, the new interpretation of the Gospel by which the Christian religion gives one man a divine right to trample upon the neck of his fellow; and by which the Christian Church offers her altars as the bulwarks of such oppression! T. T.

*See STANDARD of September 12.

REVOLUTIONARY DOCTRINE.

[Extract from GERRIT SMITH'S Speech, at Milwaukee, Wisconsin, June 17th.]

I SAID that I came here to beseech you to know no law for slavery, but to trample under foot whatever claims to be a law for slavery. I honour your intelligent Judiciary for declaring the Fugitive Slave Act unconstitutional. I honour Wisconsin for standing bravely by her brave Judiciary. A good and glorious example is all this. But I am here to call on you for a still better and more glorious example. Wisconsin—both her people and her Judges—must know *no* law, nor admit the possibility of any law, for slavery. A statute may be in favour of slavery; a Constitution—even the idolized Federal Constitution—may be in favour of slavery; but the voice of all Wisconsin must be that slavery is too repugnant to justice and humanity, to reason and religion, to be capable of wearing any, even the least, semblance of law.

Men of Wisconsin! you know that what I am claiming at your hands is simply your duty; and I cannot doubt that you will joyfully confess the duty. How blessed and how numerous will be the results of your faithfully discharging it!

There will then be no more fugitive slaves in Wisconsin; for the moment they shall touch your soil, they will cease to be slaves. That moment they will be transmuted from chattels into men. It follows that there will be no more prosecutions in your State for helping fugitive slaves; for you will not fail to make such prosecutions quite too perilous to be ventured upon. Your Booths and other good men will no more be harassed and plundered for having shown mercy to their helpless, outraged, innocent brethren. No more will they be made criminals for doing that which endears them to the heart of God, and of every right-minded man.

Then, too, in your shutting out the Slave Power from your State, and all law for slavery, you will give the only honest, consistent and effectual answer to the denial of citizenship to the black man by a portion of the Supreme Court of the United States. That denial is a perfectly logical deduction from the assumption that he is fit to be the subject of merchandise and to wear the yoke of slavery. Hence it is utterly vain, not to say hypocritical also, for any who hold that the black man can be property, and his enslavement lawful, to arraign the justice or wisdom of this denial. For why should they who, though having the appearance of men, are in fact but fit to be cast into the category of chattels—why should they, any more than horses, be accounted fit for the dignity and honour of citizenship? No, it is the taking issue with slavery itself, and denying that it can have any right or any law—it is this which constitutes the only proper answer to the denial of citizenship to the black man. It will be such an answer also to the virtual decision in the Dred Scott case, that slavery has the right to go everywhere in the land. To that decision each State should reply that, so far as its own jurisdiction is concerned, it shall go nowhere—be nowhere known as law; no person be recognised as owing service on the ground that he is a slave; no person be recognised as a slave.

Another blessed result of your disowning the lawfulness of slavery will be releasing your conscience from all obligation to replunge into the hell of slavery your poor brothers and sisters, who have come up out of it with their scarred bodies, and, by the help of the friendly North star, worked their danger-crowded way as far as your borders. Wherever the conscience is so perverted as to admit this obligation, alas! how baleful must be its influences upon the whole character! How such a conscious obligation must shackle all manly freedom! How it must debase and sink the nature that has fallen under it! So long as this soul-shrivelling obligation remains in the public conscience of Wisconsin, so long the religion of Wisconsin cannot be the generous and ennobling religion of Jesus Christ; cannot be characterized by the boldness, honesty and impartial love of the true religion.

Among the most valuable results of your ignoring all law for slavery will be the preparation of your way to grow in the knowledge of true law—a knowledge inferior to no other in its happy influence upon the character. To whatever extent you are now guilty of recognising in slavery the name and obligations of law, and of thus according to the very worst thing the same name and obligations due to the very best—to that extent do you now trifle with, and twist, and blunt your moral nature. But when you shall have come to identify law with right, and to acknowledge nothing to be law which is not right—though I readily admit that there are many violations of right, and therefore many illegalities, which it is better to bear with than resist—then you will have entered a law-school, in which wisdom and goodness grow as constantly as do folly and wickedness outside of it; a law-school in which, under the teachings of true law, the mind expands as rapidly as it becomes dwarfed when under the influence of those conventional legalities which lack all the great elements and all the soul of true law.

I will mention but one other of the precious results of your branding slavery as an outlaw, and consecrating every foot of your soil to freedom, and promising as full protection to the fugitive slave who steps upon it as to any other innocent person within your borders. You will then be a free State, which I dare not yet say you are. You will then have a State Government, which I dare not yet say you have. Certain it is that a State is not free, and has not a government, so long as it acknowledges the paramount rule of slavery. That is not worthy of the name of government which does not promise protection to all the innocent within its jurisdiction—to the least black baby as well as to the loftiest white aristocrat.

But if you are not yet a free State, I am sure you will soon be one. If you have not yet a State Government, I am sure you will soon have one. This great Convention will claim this great honour for Wisconsin. Yours is the State which will set this bright and beautiful example, that will be quickly followed by other States. I hoped, last April, that my own would be the State to set it. But, while forty-three of the members of her Assembly, with the noble Speaker at their head, voted for the bill introduced by the brave and honest Wooster—a bill forbidding all recognition of slavery in the State of New York—fifty-five voted against it. It was a handful of lawyers that defeated the bill. In their wisdom it violated law! As if they knew what is law! Pray, what do slavery-respecting and slavery-trained lawyers know of law, more than slavery-respecting and slavery-trained clergymen know of religion?

But we shall be told that one of the results, and by no means a pleasant one, of your defiance of the Slave Power will be the invasion of the Federal troops sent to enforce the Fugitive Slave Act. The Federal troops will never come—or, if they do, they most certainly will not come a second time. The State that shall have the honesty to declare, "NO SLAVE WITHIN MY BORDERS," will not lack the courage to maintain her declaration. She will maintain it at whatever expense of life to her foes or to herself. Moreover, the very last thing which a Federal Administration will do (for not only will it be entirely indisposed to do it, but in doing it it would put an end to itself) will be to march an army into a State for the purpose of upholding slavery against the authority of such State. This, too, will be the very last thing that slavery itself will call for. For slavery well knows that whenever the States shall begin to declare it an outlaw, the time will then have come for it to look at home and keep at home—to prepare to die, and not prepare for conquests. Crime is a coward; and the greater the crime, the greater the coward. Hence slavery is the greatest of all cowards. I admit that the monster has made a show of courage—but it was only because we were cowardly. He has afforded to be boastful—but only because we were base. I admit that he has been successful, and, what is worse, that his successes were as easy as they were multiplied; but it was only because he was pursuing a retreating enemy! When, however, we shall retreat no farther, and shall be cowardly and base no longer, and shall abandon our contemptible

white countrymen, and that they would recognise, honour and defend it as law, and they would quickly lose all their subscribers, unless it might be here and there a Hunker Democrat, or fossil Whig, or *New York Observer* parson.

How great is the force, how blinding is the influence of habit! These editors would strenuously resist all such interpretations as would serve to cheat them out of a favourite dog; and yet they cannot break out of the editorial habit of going here and there—into this forbidden place and that—to hunt up legal interpretations which justify the slaveholder, and enable him to keep on cheating his fellow-men out of all their rights, and even out of themselves. That able newspaper, THE ANTI-SLAVERY STANDARD, is among these offenders. And even *The Liberator (et tu, Brute!)* is in the bad employment of helping the slaveholders to arguments for their pro-slavery interpretations of the Constitution. I admit that it has no heart to help the slaveholders. Nevertheless, it is among their most efficient helpers. By the way, it is only one argument that of late *The Liberator* makes much use of. On that, however, it lays great stress. It claims that we are estopped from giving an anti-slavery interpretation to the Constitution, by the fact that hitherto a pro-slavery interpretation has so generally been given to it. But on this same principle it might arrest every reform, even the anti-slavery reform, which, to its everlasting honour, it did itself begin. Thank Heaven! the slave has lost none of its rights by *non user*; and we have lost none of our pleas for him by *non user*; and if in the juster knowledge of human rights and juster interpretations of law, which are coming to obtain in our day, the Constitution is seen to be not for Slavery but for Liberty, then will we wield it for the deliverance of the slave, even though it were true that it has hitherto been always wielded for his destruction. "*Nullum tempus occurrit regi.*" But if the king should lose no right by the lapse of time, much more should not the slave. If, now, at the last, the Constitution is dug up out of the big heap of pro-slavery falsehoods in which it has long lain buried, and is found to be full of the principles of liberty, and utterly destitute of all countenance to slavery, then, now at the last, by all our high responsibilities to the slave and to Heaven, we will use the precious instrument to procure his freedom.

Let me here say that freedom can bear any other opposition better than this, which she encounters in the house of her friends. She can bear to be opposed by the current religion of the country, for the people are fast losing all respect for a conventional and spurious religion, which mixes itself up with slavery instead of sternly demanding its extinction. She can bear to be opposed by the Democratic party, which, Ahab-like, has sold itself to work evil, or by such Republicans as use freedom to serve party. But the one thing that freedom cannot bear is to have anti-slavery men, anti-slavery leaders, the most distinguished and influential anti-slavery newspapers, at work to rob the poor and powerless slave of the Constitution and give it to the proud and powerful slaveholder. Oh! if there is anything that belongs to the slave, it is this paper, which our fathers would not consent to stain with the word "slavery," and which they were determined should go down to posterity with a clean and fair face for liberty.

THE WESTERN ANTI-SLAVERY SOCIETY.

Condensed from The Anti-Slavery Bugle.

THE Fifteenth Annual Meeting of the Western Anti-Slavery Society convened at Alliance, Stark Co., O., on Saturday morning the 5th day of September, 1857, and was continued by adjournments till the following Monday afternoon.

We have, in the pressure of other duties, only time to say that the meeting was one of great interest. The number present was large; much larger than last year. There were good delegations from Western Pennsylvania and from various parts of Ohio. Its sessions were pervaded by an earnest anti-slavery purpose; the spirit of compromise seemed quite at a discount, except in the case of a few zealous politicians and some unprincipled cavillers. The amount of funds contributed and pledged was greater than last year, exhibiting an increased interest in the spread of the good cause of freedom. Of the more prominent public advocates of our principles, our friends the Fosters, Pillsbury and Foss, acquitted themselves with all their usual ability and fidelity, while Mr. Remond, who has never before attended our annual meeting, added greatly to its value by his clear and forcible arguments and his impressive appeals. These speakers were worthily seconded by Miss Remond and Mrs. Coleman, who were also for the first time with us. The meeting was eminently encouraging, and we expect it to be but the precursor of much good resulting from the labours of the devoted Abolitionists who have already gone out from it to awaken the people to their duty to the millions of our countrymen in chains.

The meeting was called to order by the President, MARIUS R. ROBINSON, who expressed his pleasure at seeing again so many familiar faces at the gathering of this association, and urged upon the friends of freedom to fully identify themselves with the slave, the most oppressed and therefore the most hated of men.

Business Committee—Parker Pillsbury, Sarah Bown, Wm. F. Parker, Isaac Brooks, Christian Donaldson, C. S. S. Griffing, Austin Hale, James Barnaby, Richard Glazier, Jr., Jos. F. Nash, Asa Hamilton.

Finance Committee—Abby K. Foster, Kersey G. Thomas, Josephine S. Griffing.

The Annual Report of the Executive Committee was read by James Barnaby, Corresponding Secretary; and the action of that body so far as therein contained, was, on motion, approved by the Society.

The following persons were elected officers of the Society for the ensuing year:

President—M. R. ROBINSON.

Vice-Presidents—Josephine S. Griffing, Benj. Bown, Wm. F. Parker, Daniel Bonsall, Thos. Donaldson, Sarah O. Ernst, Thos. Chandler, Caleb Greene, Reuben Erwin.

Treasurer—Joel McMillan.

Cor. Secretary—J. Elizabeth Jones.

Rec. Secretary—Benj. S. Jones.

Counsellors—Lewis Morgan, James Barnaby, Esther Harris, John Gordon, Lydia Irish, Isaac Trescott, Abrm. Brooke.

The Committee appointed to audit the Treasurer's account, and settle, so far as practicable, with the employés of the Society, reported they had examined the books of the Treasurer, and found his receipts, including the balance in Treasury at last anniversary, amounted to $2.382 49; his payments to $2.379 06; leaving a balance of $3 43 in the Treasury. Debts due by the Society, $462 56. Due the Society from subscribers to the *Bugle*, $3.800. The Executive Committee, it is true, have caused the names of most of these delinquent patrons to be erased from the subscription books, but over $1,400 of the amount is due from those to whom the paper is now regularly sent, and it is to be hoped that most of these will speedily prove by their actions that they regard the labourers who furnish them the *Bugle* as worthy of their hire, and no longer compel others to pay for the paper for which they subscribe and receive.

RESOLUTIONS.

1. Resolved, That the daring and determined aggressions of the Slave Power, increasing in frequency as well as atrocity, and yet rousing no spirit of stern resistance on the part of the North, but rather a more willing and craven submission *to* and complicity *in* the curse and crime of slavery, add new motives to us as abolitionists, to continue with never-tiring nor abated earnestness our onset upon it, under the only war-cry worthy the conflict, No Union with Slaveholders.

2. Resolved, That it is of the highest importance to guard against the mistake of supposing opposition to the extension of slavery, or to the Fugitive Slave law, or the Dred Scott Decision, or any other incident of the Slave Institution, as necessarily opposition to the system itself: inasmuch as we often see all this connected with real devotion to Slavery where it is, and most idolatrous attachment to the Union, on which alone it must depend for its existence.

3. Resolved, That it is now fully time to regard all political action under the Union and Constitution as essentially *Pro-Slavery*, however specious its professions to the contrary—and especially would we regard the Republican party, that makes its continual declarations of fidelity to *Slavery where it is*, as a peace offering to the slaveholders, for opposing it *where it is not*, whether in Kansas or elsewhere, as the worst foe to be encountered by the friends of freedom and humanity.

4. Resolved, That in the declarations and doings of Senator Wilson of Massachusetts, Senator Hale of New Hampshire, and Gov. Chase of Ohio, to say nothing of N. P. Banks and other most prominent leaders in the Republican party, there is a recklessness of principle, and a bending to the unhallowed behests of slavery and despotism, to rebuke which, as it deserves, is utterly beyond the power of human language.

5. Resolved, That the recent developments in the more popular and powerful denominations of the American Church, have been such as fully to justify our former severest reprehension and condemnation of it—and to demand a renewal of our testimony against it. Especially has the action of the Methodist Conferences North, and of the American Tract Society been such as most clearly to demonstrate, that all their pretended hostility to slavery has been a base and hypocritical pretence only, to preserve the peace without promoting the purity of these organizations; or hastening, in the least possible degree, the abolition of slavery.

6. Resolved that in the *New York Independent*, in Rev. Dr. Cheever, in Henry Ward Beecher and others like them, we recognise not the bold, manly apostolic energy and power, to rebuke sin, such as the times demand; but a craven, compromising, succumbing spirit, which, while it ventures to utter many stern denunciations of slave-breeding and slaveholding priests and professors of religion, dares not or does not separate from them, as from more unpopular, but not more guilty, pirates or robbers on sea and land.

7. Resolved, That holding such a position, they inevitably make themselves more dangerous opponents to pure and undefiled religion, than those who openly and daringly defend the slave system, with all its abominations, from the Bible as well as the Constitution, and from Abraham and Paul, as well as from Jefferson and Washington.

8. Resolved, That we hold the doctrine of "Compensation to the slaveholders for Emancipation," under any circumstances, as both unjust and immoral in the highest degree. But especially do we regard the Constitution of the "Compensation Society" recently organized at Cleveland with particular abhorrence, for the following among other reasons:

(1.) Because it wholly ignores the sin and guilt of slavery, the only appropriate remedy for which is *deep repentance and humiliation, on the part of the guilty.*

(2.) It makes no distinction whatever between losses sustained in surrendering a lawful and laudable calling, and abandoning the most unhallowed piracy and robbery the world has ever beheld.

(3.) It takes no cognizance of the fact that the North, and white labour everywhere, has been the principal sufferer by the perpetration of the crime; greater by far than all the ill-gotten gains of the slaveholder could ever compensate; and

(4.) It proposes neither Pay nor Pity, neither Compensation nor Compassion to the poor slaves, for all their long-endured agonies and toils; but instead, turns them forth helpless, homeless and still hated upon a community that has crushed and plundered them from generation to generation.

9. Resolved, That fidelity to the cause of freedom and justice to the slave, demands that we brand such a scheme as most iniquitous and cruel; tending far more to prolong and extend, than to exterminate the system, and worthy only of a conclave of oppressors and tyrants.

10. Resolved, That the time has fully come, when the friends of Freedom who believe in the necessity of a government of force, and who are now acting in the Federal Government might render essential aid to the anti-slavery cause by organizing political parties outside of the present National Confederacy—parties which shall pledge their candidates to ignore the Federal Government and make their respective States free and independent sovereignties.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, SEPTEMBER 19, 1857.

NEW YORK ANTI-SLAVERY FAIR.

THE undersigned, a Committee of THE NEW YORK FAIR ASSOCIATION, formed within the last year in this city, announce that their FIRST ANNUAL FAIR will be held during the second week of December next. The Committee solicit the aid of the friends of the anti-slavery cause here and elsewhere.

The appeal is confidently made to the women of this State, among whom there is, no doubt, a general feeling that the time has come for an effort of this kind; and that New York, the largest and wealthiest city in the country, should no longer, in this respect, be behind Boston, Philadelphia, Cincinnati, Worcester and other places, which have for many years contributed largely to the support and efficiency of the cause.

The members of the Association are firmly persuaded that the growing conviction of the terrible importance of the Slavery Question, which has signalized the North for the last few years, has had a corresponding increase even in a city so bound up as this is in its commercial relations with the slaveholding States; and their faith is strong that an enterprise such as they contemplate will be responded to by all the intelligent and sincere portion of the community, who profess an interest in the anti-slavery enterprise.

They believe that the moral regeneration of the North is the only basis on which a successful anti-slavery movement can rest. To accomplish this has been and is the great purpose of the American Anti-Slavery Society. The proceeds of the Fair, therefore, with the exception of a limited sum devoted to a local purpose, will be given to the American Anti-Slavery Society, to be used in furtherance of the general purposes of the cause.

The Committee urge the formation of Sewing Circles for the manufacture of articles for sale, or, where that is impracticable, individual effort for the same end; also donations of money, which, if speedily forwarded, can be put into goods which will sell at a large profit. They will be glad to receive from persons residing in the country any kind of saleable produce of the first quality, that they may be able to send.

Further particulars as to time of holding the Fair and forwarding the goods will be published hereafter.

Letters may be addressed to Mrs. ELIZABETH GAY, Secretary, or to either of the undersigned Committee of Management, at the Anti-Slavery Office, 138 Nassau street.

A. H. GIBBONS,	MARIA DEPEYSTER,
ELIZABETH GAY,	C. C. FROTHINGHAM,
RACHEL W. BAKER,	HARRIET M. PALMER,
R. D. W. HOPPER,	HENRIETTA W. JOHNSON,
SARAH B. SHAW,	MARY A. W. JOHNSON,
LOUISA W. LORD,	JANE A. ADAMS,

PRO-SLAVERY PIETY.

A CORRESPONDENT of the *New York Evangelist*, who writes from South Duxbury, Vt., and signs himself A. M. G., narrates, respecting the Congregational Church in that place, what *The Evangelist* calls "a mournful but instructive story." We will condense, from the letter, the substance of its statements, and then endeavour to squeeze out such drops of instruction as may be contained in it, for the benefit of the readers of THE STANDARD.

THE PROSPERITY OF THIS CHURCH WHILE IT REMAINED INDIFFERENT TO SLAVERY.

Its early history is full of deep interest. Planted in a very early day by men of strong and ardent piety, it grew and flourished under the fostering care of an indulgent God, and held a prominent place, and exerted much influence, both in the County and State Associations.

WHEN AND HOW THE DANGEROUS SUBJECT OF SLAVERY CREPT IN.

At length, the subject of slavery began to be agitated *among the Society*, and soon created a very great commotion in the Church.

ITS IMMEDIATE EFFECT ON THE CHURCH.

They believed that the Associations were sinfully lax and neglectful on that great subject. Very soon they came to think it their duty to refuse to fellowship any person who would fellowship a slaveholder, or apologize for slavery. And, as the Vermont Associations *would* permit slaveholders to come with them to the communion-table, this Church determined to withdraw from those bodies.

A. M. G.'S VIEW OF THE MOTIVE AND THE RESULT.

The object which they had in view was indeed a great and noble one, i. e., to free themselves from every appearance of complicity with slavery. But the course which they adopted defeated the end, and greatly hazarded the interests of the Church.

CONSEQUENCES OF SEPARATION FROM PRO-SLAVERY ASSOCIATIONS AND CHURCHES.

They remained thus disconnected with all *religious* bodies for more than twelve years, and during that time they passed through many experiences of the most severe and trying nature. They were unable to support their pastor without help from the Home Missionary Society, and they had placed themselves where that could not be given them. The pastor was obliged to leave, or suffer for the necessaries of life. Vital piety soon went down to a very low ebb. No persons united with the Church, while removals and death diminished their number very greatly. The regular meetings of the Sabbath were without preaching—prayer-meetings were neglected—the subject of religion was a stranger and was seldom introduced, while slavery was the all-absorbing theme at dawn, noon and eve, at home and abroad, as constant as possible for eating and sleeping. During more than nine years the communion-table was not spread by this Church a single time. The work of decay was approaching the heart. Slavery seemed to have taken the place of God in the mind of the professor as well as the non-professor. And the members of the Church seemed verily to believe they had discharged every duty to God and men by isolating themselves from every religious influence.

ULTIMATE RESULTS OF SEPARATION FROM PRO-SLAVERY ASSOCIATIONS AND CHURCHES.

Then, as is usually the case at such fitting seasons, various errors that always conceal themselves beneath the folds of religion, began to appear more boldly abroad, and soon the Society became very greatly disturbed by the strange caperings of the various hobbies which had taken the place of a firm and systematic religious principle.

A. M. G.'S VIEW OF THE CHARACTER OF THEIR ANTI-SLAVERY.

And yet, with all their boasted abhorrence of slavery, they held scarcely no anti-slavery meetings; they passed no resolutions condemning it; they gave no money to help the cause of freedom; they devised no plans, nor did any single thing against slavery that was at all felt beyond the quiet hills that looked mournfully down upon their neglected Church edifice.

A. M. G.'S ACCOUNT OF WHAT THE LORD DID, AND WHAT SORT OF MESSENGER HE CHOOSES, AND WHAT EFFECT HIS MESSAGE HAD UPON THE CHURCH.

The Lord moved upon the hearts of the Domestic Missionary Society of Vermont, and they determined (a year ago) to make one more effort to rouse this Church to life. The effort was made, and the voice of the Lord was heard, sweet, soft and winning, and they heeded it. They removed the veil from before their faces, and saw that, while their thoughts had been all absorbed by their darling theme, they had neglected their souls until they were quite famishing and dying. They saw also, that while they had thus lived isolated and alone they had verily done nothing for the help of the slave, while all the Congregational Associations [from whom this Church originally separated on account of their pro-slavery character] and the New School Presbyterian Assembly were, and still are, doing a great and glorious work, and making slavery tremble in its strong hold. Then they took up the prodigal's resolve, sought ways whereby they might return, and humbled themselves before God, asking help of Him.

HOW THE CHURCH SOLD THEIR BIRTH-RIGHT, WHAT SORT OF POTTAGE THEY GOT FOR IT, AND HOW THEY SEDUCED "THE WORLD" TO JOIN IN THE BARGAIN.

A few weeks after, the Domestic Missionary Society sent their missionary among them; and the Church, *with the hearty good will of all the Society* that met with them to worship, determined to unite with the Association again, and fellowship them as brethren in Christ.

WHAT THIS CHURCH NOW CONSIDER THEIR FIRST DUTY, AT ANY RATE.

"They now fully believe that *their first duty is at home*; to guard, protect, and build up the cause of the Redeemer, and to tell the perishing of the way of life."

WHAT THEY CONSIDER MAY, IN SOME CONTINGENCIES, BE ANOTHER DUTY, PERHAPS.

"Then, if it is the will of God to use them in any special manner for the removal of slavery, they are willing to act and give Him the praise!"

SUMMARY OF THE ADVANTAGES THUS FAR DERIVED FROM FRATERNIZATION WITH SLAVERY.

The communion-table was spread in September last. Eight persons have since united with the Church. Union has overcome discord. Godly thoughtfulness sits upon the brow of here and there an unbeliever, and the holy Sabbath is seldom desecrated by political lectures before this people. They have now a very interesting Sabbath School of more than seventy-members, the meetings of the Sabbath day are well attended, and the spirit of God seems to be working upon the hearts of the people.

WHAT PARTING FAVOUR THE NARRATOR ASKS OF GOD FOR THE CHURCH IN QUESTION.

"We fondly hope that He will enable us to preserve that *symmetry of thought* which will appear in consistent action on all subjects that come before us."

We agree with A. M. G. that the history thus narrated is "instructive." It is so by clearly showing one of the methods in which "the Church" mislead and corrupt "the congregation" associated with them.

Here was a Church which held a pro-slavery position from its commencement, and, but for external influences would have held it continuously to the present time. By a pro-slavery position, we mean one which does nothing for the deliverance of the slave, but, waiting for God to do that, in the meantime helps the slaveholder by acknowledging him to be a Christian.

The congregation connected with that Church, if they were foolish enough to look to the Church for guidance, or to take it for granted that *their* course would be a *Christian* course, were thus *mis*guided, and kept back from one of the most obvious duties of morality and religion, not to say of justice and humanity.

But, it appears that, through some influence external to the Church, the congregation was awakened to the duty of opposing slavery, and that, after a while, this feeling extended to a portion of the Church. Note, that the Church received this influence less speedily and less thoroughly than the congregation, seeming to be rendered more tolerant of slavery by its piety.

After a while, a majority of this Church decided that the sin of slaveholding ought no more to be baptized and received into their communion than any other gross and obvious sin, and that they would withdraw from those who had corrupted the system of Orthodox Congregationalism so far as to give it shelter there. Note, that this action was neither fanatical, violent, nor aggressive, but simply conservative, seeking to keep its own Church pure.

The Church, after this, declined, both in piety and prosperity, according to A. M. G. But note that his idea of piety allows fellowship with slavery, his idea of the prosperity of a Church is irrespective of its purity, and he assumes that opposition to slavery naturally leads to errors in theology and religion. Note also his admission that the aid which feeble Churches are accustomed to receive from the Home Missionary Society was accessible only on the condition of their fraternizing with slavery. In all these particulars, it appears that A. M. G. *reverses* the truth as far as *religious* prosperity is concerned; on the same principles, he would necessarily infer that the early Christians, who dwelt in dens and caves of the earth, and suffered mockings and scourgings, bonds and imprisonment, were less favoured of God than the pagans who held a united and prosperous worship in the temples of Venus and Bacchus.

Note next the self-contradictory, and thus untrustworthy, statements of A. M. G., first that "slavery was the all-absorbing theme with them at dawn, noon and eve," and next that "they held scarcely no anti-slavery meetings, passed no resolutions, devised no plans." We must have a more accurate account of the history of this Church before we can judge of the merits of the case.

But, taking A. M. G.'s statement, the only one at present within our reach, it appears that the Church finally apostatized from anti-slavery, and accepted the overtures of the pro-slavery Associations, and then seduced the congregation to acquiesce in this arrangement, adding yet another to the numerous instances of a deteriorating influence exerted by the Church upon the people.

If any one has not yet seen the reality and the extent of this deteriorating influence, let him look at the manner in which A. M. G. identifies "the cause of the Redeemer" with the cause of the slaveholders. To guard, protect and build up the former, according to him, implies an alliance with the latter, and these are positive and active duties, requiring choice, will, effort, thought to devise and labour to execute. But when the removal of slavery is in question, we have "ifs and buts," limitations and qualifications. Their duty here is passiveness, not activity. If the Lord sees fit to *compel* them to work against slavery, they are *willing* to work just as long as the compulsion lasts, and moreover to "*give Him the glory*"! In the name of Heaven, to whom else should they give it? When the removal of heathenism from foreign lands is in question, they take for granted both the will of God and their own duty actively to coöperate with it as moral agents, endowed with heads, hearts and hands for that purpose. They form societies, hold meetings, raise funds, publish reports, send out agents, circulate tracts, make periodical appeals to the Churches and the people, send out missionaries and establish schools, assuming that their duty is to exercise the functions of *men*. But as soon as the removal of slavery from our own land is spoken of, although slavery perpetuates both heathenism and barbarism among us, all this is changed. Activity, energy, intelligence, hearts to feel, heads to plan, and hands to work, are no longer required, and A. M. G.'s model Church sits down, shuts its eyes, folds its hands, and piously says—O Lord, *if* it is Thy will to use us as a hammer or a flail to break down slavery, here we are, perfectly passive in Thy hands; take us up and work away, if that seemeth good in Thy sight; we are perfectly willing to be used; and if anything is accomplished by that process, we will give Thee the glory!

If they esteem this a discharge of the duty of "good and faithful servants," what is their idea of sloth, negligence and unfaithfulness?

THE AMERICAN TRACT SOCIETY.—The Publishing Committee of the Tract Society, with the concurrence of other members of the Executive Committee, have published a new Circular, definitively avowing, at last, their determination *not* to publish, at present, any tract upon the subject of slavery. For four months they have been anxiously studying *How not to do it*, and have finally concluded to disobey the directions of the Society upon the pretence that circumstances occurring since the last anniversary have so changed the aspect of the question as to leave them no alternative but disobedience or banishment of the Society's agents from the entire South! The threats of the Southern evangelical slaveholders and slave-breeders of the South have more weight with the Committee than the opinions and wishes of the majority of their Northern constituents. We must defer till next week this Jesuitical manifesto, which illustrates afresh the appalling corruption of the accepted leaders of the American Church.

THE RECENT SLAVE BEATING IN TENNESSEE.

THE *New York Evangelist*, having taken ample time to satisfy itself of the truth of Mr. Sawyer's narrative of the cruelties inflicted, by authority of Col. Netherland, upon two of his slaves, and of the subsequent proceedings of the Rogersville (Tenn.) Church, gives the principal features of the story a place in its columns.

"After full inquiry and investigation, we are constrained to believe in the substantial accuracy of the statements contained in this Circular of Rev. Mr. Sawyer. We know it is said that this is an extreme case, and may not occur again in 20 years, and that to regard this as an exponent of the sentiment of Southern Christians, would be manifestly unjust. Now the value of such a defence can only be ascertained by considering the circumstances in which these occurrences took place. *If we mistake not, these will show that there is nothing in the parties to this unhappy difficulty, or in the peculiar position of the Church, which would forbid the belief that a similar attempt of a pastor in most places South would be followed by a like result.*

"Let us then look for a moment at the parties to this controversy. These are the Rogersville Church, their late pastor, and a certain Col. Netherland. Of the Church we know nothing more than that it is in good standing in Holston Presbytery; but have supposed from its being able to command the services of a man of the talents of Mr. Sawyer, that it embraced at least the usual amount of piety, intelligence and refinement to be found in the South, and that it was as free as any Church from oppression and cruelty. With its pastor we have had a personal acquaintance for many years, and all we have known of him has led us to esteem and love him for his work's sake. Against his private or public character we have never heard the least suspicion. He had filled prominent and responsible positions in his adopted State. He had been the pastor of an important Church, the editor of a religious paper, and Professor in a College. From all this we justly inferred that he was highly esteemed and beloved by the brethren with whom he had been associated for the past nine years. The offending member was a man of education and high standing in the community, both of which we should suppose would exert a restraining influence over him. But it did not check his violence nor apparently impair his standing in the Church. He was appointed a delegate to the Convention at Richmond, and was received without rebuke. *From this we cannot suppress the fear that equal cruelties are liable to occur in every Church where such sentiments are held respecting the institution of slavery, and that the offender will escape merited censure and discipline.*"

The *Evangelist* certainly cannot be charged with undue severity of language, or any breach either of charity or of the rules of logic in its inferences. It states the case with a mildness far short of the truth, but the conclusions to which it arrives, and which we have emphasised, are broad enough to justify all that Abolitionists have ever said of the inhumanity of slavery and the awful condition of the Southern Church. What would have been said of the financial integrity of the people of New York, if, when the Schuyler frauds were revealed, they had worked no change in his social status? What if, instead of finding himself in disgrace and being compelled to hide from an outraged and indignant community, he had been still received in financial circles as a man of untarnished honour, his frauds either openly justified or treated merely as venial faults with which the public had no occasion to intermeddle? Suppose the press of the city, religious and political, had deliberately suppressed the facts, and that the Church of which he was a member, instead of expelling him from its communion, had virtually driven from the pulpit the minister who ventured to hint that such practices were inconsistent with a Christian profession, and then, in defiance of the public sentiment of Christendom, had elected the swindler as its representative to an important Ecclesiastical Convention. Would not the whole world, in view of such facts, have justly concluded that the business community of New York was a combination of swindlers and cheats, which had overawed and silenced the press and thoroughly polluted the Church? But one answer can be given to this question; and now we affirm that, in respect to slavery, and the relations thereto of the community and the Church, at least in Eastern Tennessee, this case of Col. Netherland affords a basis for inferences no less broad and startling. If Col. Netherland had been compelled to flee, as Schuyler was, from the place of his residence, to avoid the indignation of the public and the legal consequences of his inhumanity, we should have been ready to acknowledge that the case was an exceptional one; but the facts as they stand upon the record not only authorize but compel us to regard it as a revelation of the character of slavery and of the whole Southern Church. We say the whole Southern Church, because of all the religious presses at the South not one has recorded the facts or protested against the reception of Col. Netherland as a delegate to the Richmond Convention. Their silence in view of such an atrocity involves them in a common responsibility therefor.

The *Evangelist*, having peculiar facilities for ascertaining the truth in this case, gives us some further items of information:

"So obnoxious had Mr. Sawyer become to the community by his mild endeavour to secure the discipline of this brutal master, that several attempts were made to inflict personal violence upon him. On two occasions he was publicly assaulted—once by the nephew of Col. Netherland, and again by the Negro Trader—and was obliged to defend himself from the fury of his embittered assailants. It is but right to add that a minority in the Church highly disapproved of these disgraceful proceedings; while *the majority, we understand, denied the right of a pastor to interfere between a master and his slave, and protect the bondsman from any degree of cruelty.*

"The Church, we are informed, as if anxious to secure an indorsement of the Church member's good standing, appointed him a delegate to the Richmond Convention to help form a new General Assembly. The Church member, feeling no delicacy on the subject, came on to Richmond, and took his seat as a member of the Convention.

"Rev. Mr. Sawyer, in common with all the members of Holston Presbytery, was requested to attend the Convention, and he presented his credentials signed by the Moderator to the Committee on Commissions. He was waited on by various prominent members of the Convention, who expressed no opposition to the oppressive master being regarded as a member, but who requested that he would not press his claim to a seat, as it might bring an exciting question before the house. He remonstrated on the ground that he was a minister in good standing in the Presbytery, that his credentials were genuine; that the Convention had no business with local differences, that Col. Netherland, the Rogersville delegate, had taken his seat, and that an unwillingness on their part to have his name enrolled, under all the circumstances, would be construed, whether they thought so or not, into an indorsement of the doctrine of the Southern Convention, that a minister is not to be fellowshipped in the South who ventures to discipline a man for oppression. They still believed this the wisest course, and Mr. Sawyer withdrew his credentials from the hands of the Committee.

"Rev. Dr. Boyd insisted before the Convention that the Confession of Faith was full and specific enough to justify discipline for oppression. Other delegates spoke in the same way. It was alleged and repeated, that the oppressive master could be, and ought to be disciplined. And yet as a commentary on the expression of opinion, we have the fact that a delegate was virtually debarred a seat in the Convention for attempting in the mildest form to do what they think and say can be and ought to be done. *This single fact, that Col. Netherland was suffered to sit in Convention without a murmur, and that Mr. Sawyer was advised and urged not to press his claim to a seat, unmistakably indicates the animus of the Southern secessionists.* Now, ministers in the South have always said that they hated oppression as heartily as Northern men, and that they in the South would not shrink from disciplining a man who should be guilty of it. But, unless some of the brethren speak out, plainly and promptly, the new body will be regarded, whatever may be their professions, as an intensely pro-slavery organization. And if such brutal outrages as this are to be palliated and defended in Southern Churches, their name will be a by-word and a reproach throughout all Christendom."

Is it not amazing that the Rev. Mr. Sawyer, after such a revelation of the character of Southern Christianity, and after his expulsion from the Rogersville pulpit, should have gone to Richmond and solicited a seat in that Synagogue of Satan? Where was his self-respect, to say nothing of his regard for the purity of the Church, that he presented his credentials to such a body, and then pusillanimously refrained from taking a seat therein lest he should disturb its harmony? His course exhibits a moral weakness and mental obfuscation which we find it impossible to harmonize with the intellect and moral qualities attributed to him by those who know him well and who have heard from his own lips a full statement of the affair. It is difficult to understand how a man can have learned so little with such advantages of instruction and information.

We had written thus far when the following met our eye in the Philadelphia *Christian Observer*.

A BASE FABRICATION.

The "*American Presbyterian*," the New York "*Independent*," "THE ANTI-SLAVERY STANDARD," and other Northern papers, have recently published *a tale of horrors* respecting the punishment of two slaves, at Rogersville, Tenn., a tale manufactured by the Rev. S. Sawyer, recently of that place. The bloody-bones story to which we refer, appeared in the "*American Presbyterian*" of August 20th, under the head of

"SLAVERY IN EAST TENNESSEE"—"DELEGATES TO THE RICHMOND CONVENTION."

We are authorized by Ministers and Elders of our Church, and other Christian gentlemen, resident in Rogersville and vicinity, *to pronounce* this story to be false and SCANDALOUS. We are assured by gentlemen whose names are the most reliable authority, that the tale in question is a *most gross exaggeration*—SO PALPABLY FALSE, that Col. Netherland, the gentleman assailed, considered it harmless and unworthy of notice in the community where he and other parties concerned were well-known. On being advised that the story was circulated extensively abroad, to create prejudice against the Southern Church, our brethren in Rogersville consider it due to truth and religion, to expose the calumny, and to call its author to account before the judicatory of the Church with which he is connected.

A vicious, reckless slave, guilty of crimes deemed worthy of incarceration for years in other States, who had been the property of Col. N., was punished; but instead of 330 stripes as Mr. Sawyer states, we are assured that the entire whipping was less than 39 stripes; and that Mr. S. had shed more blood in punishing white boys in his school than was drawn from the negro, who had been guilty of violating the person of a female, and had run away and secreted himself for a year. The other servant punished was his abettor or confederate in crime.

It is not for us to judge the motives of any man—but this shameless falsehood appears to have been made and sent through the land shortly before the Convention for a special purpose. The paper first named says in capitals, to call attention to it—

"The Church member referred to [Col. N.], HAS BEEN APPOINTED AS A DELEGATE TO THE SOUTHERN CONVENTION WITH A CELEBRATED NEGRO-TRADER."

After copying Mr. Sawyer's story, our contemporary repeats its details and then says that

"The Church," instead of calling the member to account, who, it was supposed, had sanctioned this *terrible* punishment, "rise up against Mr. Sawyer, their pastor, and drive him from the State, and send the Church member and a negro driver as their delegates to the Southern Convention, to form a General Assembly in which slavery shall never be mentioned! Does the reader think that there will be a strong probability of cases about slavery coming up to this Southern Assembly from the lower courts?

"We have but to add, in conclusion, that in the face of all this, there are men in Philadelphia who are labouring indefatigably to persuade the members of our Churches to leave their own General Assembly which the Church member referred to in this statement and his friends are to assist in forming."

There was no slave trader known in the Convention—but Col. N. was there—and Mr. Sawyer came there in order to be a member—which surely, he should not have done, if he had believed his own statement!! What—can a *persecuted* Christian man travel five hundred miles to sit in Convention with a *negro trader*—or with men who cruelly abuse their servants!! Mr. S. was not admitted to a seat in that body. Like some other *conservatives*, he has professed to be opposed to Abolitionists while aiding them in their schemes to agitate and rend the Church!

The names of the gentlemen on whose authority we expose the character of Mr. Sawyer's statements, are left with us, and will be given in proof of the above should circumstances require it.

The Rev. Dr. Converse, who thus volunteers his aid in whitewashing this case of diabolical cruelty, is a recreant son of Vermont, a graduate of a Northern College, and, if we are not mistaken, of the Andover Theological Seminary. After labouring for many years as a minister and editor under the shadow of the slave-shambles at Richmond, he removed to Philadelphia, where, for many years more, he has conducted a pro-slavery organ of the New School Presbyterian Church. He is a fit instrument to be employed in cheating the North with a *pretended* contradiction of the carefully prepared and evidently truthful narrative of Mr. Sawyer. Of course he dares not permit his readers to *see* Mr. Sawyer's "tale of horrors," for they would then have unmistakable evidence that the contradiction is a mere sham, intended only for effect at the North. Dr. Converse tells us that Col. Netherland considered Mr. Sawyer's Statement "harmless and unworthy of notice in the community where he and other parties concerned were well known." Indeed! Why, then, did he employ a lawyer to go the office of the Knoxville *Presbyterian Witness* and compel the printer, by threats of prosecution, to destroy nearly the whole edition of that Statement? Why did the printer, thus frightened, go after Mr. Sawyer to compel him to destroy the few copies of which he had fortunately obtained possession? This conduct on the part of Col. Netherland certainly does not indicate indifference as to the effect of the story "in the community where he and other parties concerned were well known." No, Dr. Converse, this pretence is too transparently absurd to deceive anybody. It is not credible that Mr. Sawyer, in the face of such a public opinion as exists in Tennessee, should have "manufactured" his tale and then braved the vengeance of the mob by publishing it where its falsehood was sure to be detected. There is nothing in his previous character, or in the circumstances by which he was surrounded, that could supply a motive for such an act.

Mr. Sawyer's narrative, though pronounced in general terms, "false and slanderous," is after all contradicted above in only one particular, viz.: as to the number of stripes inflicted upon the fugitive Abe. Mr. Sawyer says that some of the citizens and students "counted the blows," making the number more than 330; Dr. Converse, on the authority of his slaveholding friends, says "the entire whipping was less than 39 stripes." Mr. Sawyer says that some of the students and citizens, after the flogging was over, "went up and looked at the body and the bloody strap with which he had been beaten; others, sick at heart, turned away from the revolting scene and went to their homes." Dr. Converse says that Mr. Sawyer "had shed more blood in punishing white boys in his school than was drawn from this negro." These statements are flatly contradictory of each other; which of them is most likely to be true? It is not denied that the slave was led in chains by the minister's house to an open field in the rear of the church, stripped naked, blindfolded, pinned to the earth, each hand and each foot tied to a sapling. Is it credible that all these inhuman arrangements should have been made merely for giving the slave 39 stripes? No—the circumstances afford strong confirmation of Mr. Sawyer's statement.

The other servant (Anthony) was, says Dr. Converse, the abettor or confederate of the fugitive in "crime." The crime of running away, we presume, is chiefly meant. This slave, it will be remembered, belonged to Col. Netherland, was old and gray-headed, and had helped to nurse him in childhood. The statements of Mr. Sawyer as to the whipping of *this* man are not contradicted. It is not denied that he was consigned by Col. Netherland to a negro-trader, taken in irons to a stable-loft in a neighbouring County, stripped naked, stretched on a plank (his arms tied underneath, his head strapped to a brace and his feet to a post), so that he could not move, and there, *on Sunday*, flogged with a carpenter's handsaw, which cut and lacerated him dreadfully—flogged "till the neighbours closed their windows and dropped their curtains to keep from hearing the blows and the negro's cries for mercy—whipped till the women of the place cried out against it" and the owner of the stable declared that he would not suffer it longer. It is not denied that he was then taken to another place and flogged again "over the raw flesh," and that he was so badly cut up as to be able to crawl back to Col. Netherland's plantation only after the lapse of a week. So much being uncontradicted, we think Dr. Converse would have promoted the interest of his client more by silence than he can hope to do by this miserable attempt at explanation and defence.

THE WESTERN ANTI-SLAVERY SOCIETY.

EXTRACT of a letter from PARKER PILLSBURY, dated at Salem, Columbiana Co., Ohio, Sept. 12, 1857.

"The Western Anniversary was truly a most successful. It was well attended, and, better still, the delegations were from almost all the States west of the Alleganies and north of the Ohio. The resolutions you will soon see, and, I trust, mainly approve. The discussions were not likely to be dull or unprofitable, where the Fosters, Remonds, A. S. Foss and others from the East, were joined with the Joneses, Griffings, Robinsons, Barnabys and Brookes of the West. The meeting continued with unabated interest three days, and even then we were scarcely willing to separate. It was held in the day time in the great Oberlin Tent, and at evening in one of the churches of the town. When the Great Tent was contrived, many years ago,

CALL FOR A NORTHERN CONVENTION.

Whereas it must be obvious to all that the American Union is constantly becoming more and more divided, by Slavery, into two distinct and antagonistic nations, between whom harmony is impossible, and even ordinary intercourse is becoming dangerous;

And whereas Slavery has now gained entire control over the three branches of our National Government, Executive, Judiciary and Legislative; has so interpreted the Constitution as to deny the right of Congress to establish freedom even in the Territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And whereas there seems no probability that the future will, in these respects, be different from the past, under existing State relations;

The undersigned respectfully invite their fellow-citizens of the Free States to meet in Convention, at Cleveland, Ohio, on WEDNESDAY and THURSDAY, October 28th and 29th, 1857, to consider the practicability, probability and expediency of a separation of the Free and Slave States, and to take such other measures as the condition of the times may require.

LEGAL VOTERS.	OTHER PERSONS.

Names to be returned to J. A. Howland, Worcester, Mass.

The reader will observe that the time and place for holding the Convention have at length been determined. The place is Cleveland, Ohio; the time Wednesday and Thursday, Oct. 28th and 29th. We shall probably issue the call, officially, with the names of the signers, next week. Mr. Howland informs us that the number of names received from the several States up to the 15th inst. was as follows:

States.	*Legal Voters.*	*Others.*	*States.*	*Legal Voters.*	*Others.*
Maine,	29	16	Ohio,	1,187	570
New Hamshire,	52	27	Michigan,	315	131
Vermont,	53	9	Indiana,	309	106
Massachusetts,	826	320	Illinois,	124	46
Rhode Island,	38	16	Wisconsin,	68	21
Connecticut,	59	40	Iowa,	136	45
New York,	449	245	Minnesota,	8	4
New Jersey,	21	12	Delaware,	4	0
Pennsylvania,	225	109			
		Total,		3,935	1,717

GERRIT SMITH AT MILWAUKEE.

We publish this week two extracts from the speech delivered by GERRIT SMITH at Milwaukee, on the 17th of June last. The speech itself, regarded as an effort to show that the Constitution of the United States is free from the taint of slavery, we must pronounce, after a careful examination, a signal failure, being alike inconsistent with itself, with the letter of that instrument and the teachings of history; but with Mr. Smith's effort to induce the people of Wisconsin to treat all enactments in favour of slavery as null and void, and to protect their soil from the incursions of the man-hunter, we have the fullest sympathy. His doctrine upon this point differs somewhat from ours, but we both come to the same revolutionary result, viz.: DISOBEDIENCE TO ALL STATUTES AND CONSTITUTIONAL PROVISIONS FOR THE PROTECTION OF SLAVERY. He says there can be no law for slavery; we assert that no law for slavery can be binding upon the conscience. Regarding his oft-repeated phrase, "no law for slavery," as the embodiment of a fallacy, we cannot accept it as expressing the exact truth. We do accept, however, the doctrine announced by the American Anti-Slavery Society, in 1833, in these words:

"We believe and affirm that all those laws which are now in force, admitting the right of slavery, are before God utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement on the law of nature, a base overthrow of the very foundations of the social compact, a complete extinction of all the relations, endearments and obligations of mankind, and a presumptuous transgression of all the holy commandments."

In attempting to go beyond this "form of sound words," we think that Mr. Smith and his school have fallen into error; but if the people of Wisconsin, or of any other State, can be persuaded to take the ground of disobedience and revolution in respect to the Fugitive Slave bill and kindred enactments, it will be of very little consequence, practically, whether they adopt his phraseology or ours. That his speech exerted some influence to that end we would fain hope; and we are sure that its high moral tone will be appreciated and admired by every earnest friend of liberty.

In another extract from the same speech Mr. Smith rebukes us and those who construe the Constitution as we do, telling us that our "interpretations" are "peculiarly pernicious," giving "abundant comfort and efficient help to the enemy." We are worse sinners than even sham Democrats, compromising Republicans, or pro-slavery religionists, all whose hostility Freedom can bear. "But the *one thing that Freedom cannot bear* is to have anti-slavery men, anti-slavery leaders, the most distinguished and influential anti-slavery newspapers, at work *to rob the poor and powerless slave of the Constitution and give it to the proud and powerful slaveholder.* Oh! if there is anything that belongs to the slave, it is this paper, which our fathers would not consent to stain with the word 'slavery,' and which they were determined should go down to posterity with a clean and fair face for liberty." To be grave in view of such a charge as this almost "exceeds our power of face." Will Mr. Smith be good enough to tell us *when* the "poor and powerless slave" ever had, even for an instant, possession of that precious Constitution, of which the Garrisonians are "at work to rob" him? We submit that the charge of robbery cannot be supported until this point is made clear. "Our fathers," who, according to Mr. Smith, gave the instrument "a clean and fair face for liberty," lived long enough to illustrate their opinions and reveal their motives by their *acts*. Did *they* ever treat it as belonging to the slaves, or as conferring any rights, powers or privileges upon them? Did Washington put his official signature to the first Fugitive Slave law in order to give the slaves the benefit of *their* precious Constitution? Did "our fathers" allow the slave-trade to be prosecuted for twenty-years (Mr. Smith admits that they did it) because they were making a Constitution for the slaves and meant to give it "a clean and fair face for liberty"?

No, Mr. Smith, we cannot consent to stultify ourselves by denying, in opposition to its letter and in the face of history, that the Constitution of the United States is designed, in some of its provisions, to sustain slavery. If the slaveholders find "comfort" and "efficient help" in contemplating the damning fact, the responsibility is not upon us, who have no alternative but to declare the truth, but upon those who made and those who still sustain that blood-stained instrument.

ANTI-SLAVERY LABOURS IN NEW YORK.

ELMIRA WATER-CURE, N. Y., Sept. 10, 1857.

To the Editors of The National Anti-Slavery Standard.

AFTER the close of our labours at Binghamton, from which place I gave you a brief letter last week, I attended meetings, in company with Susan B. Anthony, in the village of Waverly, Tioga Co.; also a series of four meetings in Owego. Wm. Wells Brown also attended the Owego meetings.

At Waverly we had interesting, though not large, meetings. On Sunday afternoon a local preacher of the Methodist Church came up to its defence, but, before he had finished, admitted it to be quite as guilty in the matter of slaveholding as we had asserted. Methodism, in its present condition, cannot easily be defended as other than a pro-slavery religion.

At Owego the old "mad-dog" cry of "infidelity" was sounded very industriously in regard to our meetings, and doubtless kept many from us who would otherwise have given their presence and friendly coöperation. Prominent among those who thus patriotically "saved the Union," and shielded the pro-slavery religion from our damaging onslaught, were the leading and professed "Christian" (!) friends of freedom. Until recently, and for something more than a year past, the *Rev. Dr. Cox* has preached in Owego. So far as he has had any influence, it has been, of course, to build up and fortify the kingdom of "His Satanic Majesty" rather than to advance the cause of truth and humanity. The Baptist Church of Owego is said to be *remarkably* anti-slavery, but the most of the members thereof kept at a *remarkable distance* from our meetings. The pastor, Elder King, is said to have suffered much on account of his "free principles." He was present in only one meeting. He expressed much sympathy with the anti-slavery cause, but dissented from the disunion doctrine. He was invited to be present again, and to consider more fully our differences of opinion. But for some reason, not fully explained, I am told by "one who saw" that, though he did not again appear *in* our meeting, he was, at different periods during the evening of our last meeting, where he could hear our remarks—in the entrance, just outside the hall! It was a spacious hall, an abundance of room inside, and he had been cordially invited by us to be present and occupy our platform in defence of his position, and, I am told, was asked to do so by several persons who were more in sympathy with him than with us. *Why* he manifested such an "*outside*" anti-slavery I will leave for you to conjecture.

We found at Owego several earnest and true-hearted friends, who manifested much interest in our meetings. I am particularly indebted to Mr. and Mrs. E. J. Johnson for their kindness and most hospitable entertainment.

There is much that is interesting in the scenery in the vicinity of Owego, and among other items is the beautiful Glen, formerly owned by N. P. Willis. It is indeed a charming spot. Yours sincerely, A. M. POWELL.

From The Owego Times.

RADICAL ABOLITIONISTS.—Miss Susan B. Anthony, Mr. Brown (who was once a slave), and Mr. Powell, have been holding meetings in Abwaga Hall on Monday, Tuesday and Wednesday last. On Monday evening Miss Anthony delivered an able address on Female Education. On Tuesday evening she lectured on Slavery. Miss Anthony is a pleasing speaker, and, whatever subject she discusses, no person can mistake her meaning, or fail to be moved with her earnest pathos, however much he may dissent from her conclusions. Mr. Brown has experienced all the blessings of slavery. He acknowledges that he now is not his own, but the property of a few women in England, who bought him of his former master, who, he says, is his uncle. Mr. Powell is a good debater, and knows his subject well. In their discussions they hit the Democrats some hard blows, and the Republicans suffered some too. They boldly take the position that the Union ought to be dissolved. In this particular we essentially differ from this class of politicians.

LITTELL'S LIVING AGE, No. 695, contains the *Edinburgh Review's* article, "The License of Modern Novelists," and Dickens's exposure of a "Curious Misprint" which he detected therein.

From our Boston Correspondent.

NO. CCXIV.

THE ARGUMENT.—The Correspondent apologizeth for lack of matter—He is driven to politics—Why he did not go to the Banks Meeting—He commendeth that commander's skill in Navigation—And his loyalty to the Union—Of the two Know-Nothing Conventions—Their family resemblance—Compared to the Siamese Twins—Their reconciliation and the blessing they received—The Correspondent commendeth Gov. Gardner—And prophesieth smooth things concerning him—He describeth the Red Republicans—And telleth of the retiracy of the Editor of The Traveller—And speculateth as to the cause—He describeth Mr. Garrison's Dealing with Sigma, &c. &c. &c.

BOSTON, Sept. 14, 1857.

WE have not been doing anything of any great importance, the last fortnight. To be sure, we have done up some policizing, or politicizing, or whatever you have a mind to call the drudgery of politics. But as there is really next to nothing in our politics that is of the smallest general interest, it is scarcely worth the telling. I don't suppose your readers care much under which king—Gardner or Banks—we Bezonians are to find ourselves arrayed, next year. I don't think we care much about it ourselves. The Republicans had a Convention at Worcester a week ago, for the ostensible purpose of ratifying the nomination of Mr. Banks, but really to give him an opportunity of making a speech which should suit all the various elements of which that Mosaic party is made up. I did not go up (or down, whichever it is), as I did not anticipate anything amusing or edifying, and I imagine I should not have been disappointed in my expectations had I gone. Mr. Banks's speech was a very skilful one. He ran very close upon the wind in all his various tacks; and if he do not find himself safely anchored in the harbour of the Council Chamber next winter, it will not be the fault of his skill in navigation. It will rather be because he will be run down by a yet more skilfully managed craft—not of so many tons burden or carrying near as heavy metal, but which knows just where to strike a sinking blow amidships. You will be gratified to observe that Mr. Banks is still loyal to the Union, and that he is not yet ready to strike away the shores and stocks of that piratical old hulk and so "let her slide."

Two days afterwards two divisions of the Know-Nothings met in this city for the purpose of uniting to make sure of Gardner's election. They must have been twin children, for they were so much alike that no eye could see any difference between them. They were indeed

> "Like to a double cherry—seeming parted,
> And yet a union in division."

These were so much alike that "you couldn't tell 'tother from which—'specially Pomp." But Pomp (by which appellation I trust it will not be thought disrespectful in me if I designate His Excellency) came out very strong before it was all over, and there could be no question that he was entitled to the distinction of the speciality. These Siamese brothers called themselves, the one the Fremont Americans and the other the Fillmore *dittos*, and it was hard to see why they should have ever parted company. Nothing was easier than botching up the partial ligament and making them all one again. It is to be hoped that they will never be separated more.

> "Sure such a pair was never made,
> So justly framed to meet by Nature!"

It required very little negotiation to bring about the reconciliation. They met and embraced each other, and received Governor Gardner's blessing, and will, we may hope, remain a united family ever after. You will recollect that a Know-Nothing Convention was the first in the field, and took the wind out of the Republicans' sails by nominating Mr. Banks. The Republicans then had to take him at second-hand as the property of the Know-Nothings, and thus gave mortal offence to a large section of their party. And now the Know-Nothings are failing them, after having effected a division in their ranks, and going over to the common enemy.

Nothing, indeed, can well exceed the tact and adroitness with which that exemplary magistrate has played his cards. He has completely outwitted the Republicans, and, unless they succeed in defeating him this year, he will bestride the neck of the poor old Commonwealth, as the Old Man of the Sea did Sindbad's, for just as long a time as he wishes to ride. By working upon the selfish fears of the Republican Congressmen, last year, who believed that he had the power to defeat some, if not all, of them, if he were thwarted, the Republican Convention was induced to forego a nomination for Governor, which was all one as nominating Gardner. The external compression of the Presidential election being now withdrawn, he is left with all the *prestige* of success and all the advantage of official position to carry on the war on his own account and for his own purposes. If Mr. Banks be disappointed in his gubernatorial aspirations, and if Mr. Wilson should find himself ousted at the end of his term and Governor Gardner comfortably ensconced in his chair in the Senate, those gentlemen can have the satisfaction of knowing that they helped him to both advantages by the course they advised last year. Had the Republicans nominated a candidate then, it is possible that one or two Congressmen might have lost their election, but Governor Gardner would have been sent back to the counting-house from which he came and to which he professes his wish to return. Besides the Know-Nothings, he has conciliated the votes, if not the affections, of the Hunker Whigs, who, though contemptibly few, may be many enough to turn the scale in a nicely balanced contest. And he will probably get a good slice of Democratic support, although the *Boston Post* is making play (and, I suspect, only play) against him. So I should judge his chances of success are altogether the best.

But, perhaps, the symptom that looks the worst for the Republicans is the secession of a large and important fragment of their own party. This consists of those Republicans who went into the movement, and continued in it up to the nomination of Mr. Banks, in the faith that it might be made an Anti-Slavery instrumentality, and not turned to the usual account of a scramble for offices—who were moved by other motives than the savour of the loaves and the fishes. Not that there may not be men among them who are influenced by lower motives, and such also among the Banks party who really think that the path of anti-slavery duty lies that way. But the body of the secessionists is made up of the political Abolitionists, technically so called (for we are the most truly political of them all), who are desirous of using politics chiefly with an eye to the slave's advantage. They themselves think that they will bring to the polls, or keep away from them, which amounts to pretty much the same thing, from fifteen to twenty thousand men. But whether this be an over-estimate or not, there can be no doubt that it will amount to a very damaging number for the interests of Mr. Banks. These persons stand towards the body of the Republicans very much as the Young Whigs did towards the Whig party, ten years ago or so. They hold their Convention at the end of this month, when they will name their candidates and take the field in good earnest. I heard cursorily this morning that they intend setting up a Campaign Paper, to be called *The Straight Republican. Red Republican* would have been better, as that is the nickname that has been bestowed upon them by their unfriends.

And this puts me in mind of *The Traveller* newspaper here. You will have seen that Mr. Samuel Bowles has had leave to retire from its editorship. I do not know what was the immediate cause of this revolution, but suspect that it must have been his want of skill to make the paper attractive and saleable. It is said that the proprietors refused to support Mr. Banks, and that this was the ground of his retirement. But I imagine, if he had run up the subscription list to a handsome paying figure, there would have been no difficulty on the Banks question. I knew perfectly well, when he took their notes away from his Reporters and interpolated blackguardism and lies of his own invention, that he could not be of the calibre which was essential to effectual service in that field. And his shuffling conduct in the matter of Mr. Foss's libel suit, of which you have given a full account, also showed that he was not fit for a post which could hardly be filled without something resembling gentlemanlike feeling and at least an imitation of fair play. And the result has been as I predicted at the time to persons connected with the establishment. He was not strong enough for the place, and has had to give it up. The history of *The Traveller* is not an uninstructive one. The old *Traveller*, which was a fogyish, pro-slavery, dull old print, lubricated and swallowed up *The Atlas* and *The Telegraph*, both of which were conducted with ability and with an anti-slavery bias. The ability disappeared first as the deglutition took place, and now the anti-slavery, such as it was, has just gone out of sight, and the stupid old boa-constrictor remains just what it was before it had had its meal! One would think that the Republicans, if they mean to have a name to live, must have a newspaper organ here. But it's nothing to me, as they would not be likely to offer me the editorship.

Mr. Garrison gave poor old Sigma his *coup de grace* last week, though I am afraid it did not put him out of his pain by any means. He sent it first to *The Transcript*, which had been open to all the brutalities of the attack, but was most religiously shut against a temperate, though crushing, reply. But it is understood that Sigma has a controlling pecuniary interest in the paper, and so a voice potential as to what shall be put in or kept out. I do not affirm that this is the fact; but it is generally believed. And, indeed, it is the only explanation of the fact that its columns are cumbered with the cart-loads of stupid and often disgusting trash which he is permitted to *dump* under the very noses of the readers. The editor must know that Sigma's articles are a positive damage to his circulation. This refusal on the part of *The Transcript*, however, has not hindered Mr. Garrison's letter from reaching the public for which it was intended. *The Bee*, in the handsomest manner, reprinted it to show its sense of the behaviour of *The Transcript*; and besides that, a large number of a broadside containing the letter and some other matters appertaining thereunto were struck off and liberally distributed in State street and all the principal parts of the city. And it is to appear in some other daily papers, beside. It has given the keenest satisfaction to the numerous public who are not prejudiced in Sigma's favour. It is a long time since there has been any document so universally read and admired of all men as this. D. Y.

Summary.

The Boston *Courier* says that Mr. Caleb Cushing proposes to engage in the practice of the law in that city, in partnership with Mr. Sidney Webster, formerly private secretary to President Pierce.

The saying of a White Mountain stage-driver to a New Yorker sitting with him: "I s'pose if I went deawn to York I should geawk reaund *jest as yeaw folks dew up here*," is not bad.

ARISTOCRACY.—The receipt of Rev. E. H. Chapin for the manufacture of this LUSUS AMERICANI, is—"take a plebian rascal, and a million of dollars, and let them simmer slowly together."

A proposition to strike out the word "white" from the report of the committee on elections and insert "every citizen of the United States" in the Minnesota Republican Convention, was lost by a vote of 26 to 19.

A PASTOR HIS CHURCH'S "PROPERTY."—Kelley Lowe, pastor of the African Church, Augusta, Ga., was originally a slave, but his people bought him some years ago, and (as *Zion's Advocate* says) "he is their servant pecuniarily as well as spiritually." They allow this "chattel" of theirs a salary of from $800 to $1,000 per annum.

MITIGATED AFFLICTION.—A gentleman stepped into a store where none but "mourning goods" were sold, and inquired for slate-coloured gloves. The polite clerk informed him that only black goods were sold in that room; for slate-coloured gloves he must step into the *mitigated affliction department!*—*Buffalo Commercial Advertiser.*

At a public meeting held in Taylor County on the 8th of August, the 'present position of the Northern division of the M. E. Church on the slavery question, the action of its general and annual conferences, and the course of its editors and clergy," were strongly condemned, and the "five Christian Advocates" were condemned as abolition sheets of the rankest character, such as demands the interference of the law.—*The (Va.) South.*

CRUELTY.—Only a few weeks ago, between us and the capital of our own country, a poor old man was thrust into prison for ten years for having a copy of "Uncle Tom's Cabin" in his hands. And yet our own Methodist "organs" circulate in that very neighbourhood, and Methodist ministers "itinerate" around the old man's now desolate hovel, and not one of them—except Border—dares to lift up his voice against this cruelty and meanness. Why? Forsooth it is "political!" Shame on such poltroonery!—*Zion's Herald.*

POLYGAMY IN UTAH.—The Washington *Union* publishes the following extract of a letter, dated Aug. 23, 1857, from an intelligent gentleman in Utah to his correspondent in this city:

"Polygamy in its most detestable forms is practiced in a few cases of which I have heard. In one case a man was 'sealed' to both a widow woman and her daughter; in another, to a half-sister. The vice is becoming general, insomuch that a man is questioned in his religion who refuses to practice it. And all this *in the name of our holy religion.*"

ARRIVAL OF AFRICAN APPRENTICES.—From Gaudaloupe we learn that the first cargo of African labourers has arrived by the ship Phœnix. She left the coast of Africa with 296 on board, and lost 14 on the passage, which lasted thirty-nine days. The administration of Guadaloupe had been informed by the minister of marine that two ships, belonging to the house of Regis, the Stella and the Clara, were about to sail from Marseilles, to recruit on the West Coast of Africa the 1,300 or 1,500 emigrants that house had undertaken to supply in the course of 1857."—*Evening Post.*

APPEAL TO THE BENEVOLENT.—Mr. William Cockerel, an American slave, who was whipped, imprisoned, hunted and caught by bloodhounds, shot, robbed of wife, children, education, wages, everything—and who, after his escape from Southern bondage, was twice arrested in Illinois, incarcerated in a felon's prison, sold out at auction in pursuance of Illinois law, and at last made his final escape to Canada, is in this city for the purpose of obtaining the means of redeeming his only son from bondage. His case appeals strongly to the benevolent.—*Boston Traveller.*

THE METHODIST QUARTERLY.—A recent editorial article in the *Methodist Quarterly Review*, by Dr. Whedon, against slavery, has created some sensation in the Methodist Church and some remark in the Methodist newspapers—for the reason that it takes the strongest anti-slavery position ever assumed in the editorial department of that Review. The *Northern Independent* hails the article as a most gratifying circumstance, and mentions the names of three of the editors—Wise, Floy and Whedon—as "men whom no party drilling, or church-saving, can corrupt into silent witnesses of wrong."

"GALLANTRY.—We are badgered by the petticoats of the *Woman's Advocate*, published in this city. If they prefer the negro, all we have to say is, 'Every one to her taste.'"—*Phil. Southern Monitor.*

Well, being born and raised in a slave State, and knowing the general politeness of coloured slaves, we have no hesitation in saying that we do prefer them to impudent white ones, who are allowed the liberty of coming north to "set up for themselves." Every Southern woman has far more respect for a polite negro than a vulgar white man.—*Woman's Advocate.*

SLAVE-CATCHING IN MARYLAND.—A letter, dated Washington, Sept. 6, says:

"A few days since, about seventeen slaves, including both sexes, were permitted by their masters, residing in this city, to attend a camp-meeting toward the north part of the State (Maryland). After getting their spiritual strength renewed, they concluded to turn their faces toward the land of the free, and had almost succeeded in reaching a place of safety when the stampede became known. A drover in Baltimore offered to capture the fugitives for a share of the *sale money* to the cotton plantation of the South. The owners having agreed to his proposition, he went in pursuit, and brought back nine of the party, who were yesterday put en route for the cotton fields. The profits to the *catcher*, I am told, amounted to more than $2,000. The rest of the party have not yet been captured.

WHAT BORDER RUFFIANISM COST MISSOURI.—It is estimated in Missouri, says the St. Louis *Democrat*, that the expenses of that State in the war on Kansas, were $2,500,000. A leading merchant of Independence stated recently that he could not have continued in business six months longer. The demands of the leaders of military companies were more imperious, and more dangerous to be refused than those of any despot in Europe. A captain would come in and demand a barrel of sugar, a quantity of meat or clothing, or anything which one might have. If it was refused, the person was stigmatized as an abolitionist, and was set down at once a *marked man*, and his store and goods common plunder. The merchants, although in favour of the war when it began, were obliged to oppose its continuance, in order to save themselves from bankruptcy and ruin.

"MR. MARCY AND THE CHURCH.—Mr. Marcy, the ex-Secretary of State, though not a member of the Baptist Church, was a believer in its doctrines and a regular attendant upon worship in the Baptist Church."—*Exchange.*

In other words, he condescended to patronize the Christian religion! We have seen a similar paragraph in reference to almost every public man who has died within our memory. An attendant and believer in the doctrines of a Church who refuses to submit his heart to Christ, sets before the young an example which is dangerous and deadly in proportion to the character and standing of the impenitent man. The fact that so many of the leading minds of our nation occupy the position of Mr. Marcy, is a sad one, and should lead the Church to an humble and prayerful inquiry as to its cause.—*Cin. Christain Herald.*

SOCIAL SCIENCE.—Lord Brougham has consented to preside, and to deliver the inaugural address, at the formation of an association which is about to be established for the purpose of bringing together the supporters of the various efforts which are now being made for social improvement, and to elucidate by discussion the connection between each, and the mutual assistance they may render to each other. The new movement will partake to some extent of the character of the educational conference recently held in London, over which the Prince Consort presided, various branches of social science being referred to "sections" or "departments," conducted by gentlemen who have paid attention to the subjects. The inaugural meeting will be held in the Town Hall, Birmingham, on Monday, October 12, when Lord Brougham will deliver the introductory address.—*London Star.*

THE PURITAN STOCK.—In our own day the Puritan stock is the great element of progress in these United States. It often, we know, runs into extravagance; frequently loses itself in visionary schemes; and has perhaps too great a tendency, like the Scotch mind, to make statesmanship a mere cloud of metaphysical abstractions. But, nevertheless, without the Puritan mind, there would be but little advance made in this country. At present it stimulates the more inert and phlegmatic intellect of other portions of the nation, while thi

even dreamed that there would be, as early as 1857, a proposition seriously made to revive the slave trade? I certainly entertained no such idea, nor did, I am quite sure, any one of the able and patriotic statesmen who were my Constitutional advisers. I really thought, and often declared, that the Southern States were more opposed to the slave trade than any other portion of our people. They had voted with singular unanimity for the act of Congress which declared that all citizens of the United States engaging in that trade should be regarded, and, if convicted, punished as pirates. How it happens, then, that a provision introduced into a treaty to enforce a law, for which the South had voted, can be rightfully regarded as an insult to the South, I must say passes my comprehension. Certainly such an idea never entered into my head or heart. It might be worthy of consideration by the next Commercial Convention, whether, before they advise the cancelling of the provision in question, and denounce it as an insult to the South, they should not first repeal the law relative to piracy in regard to the slave trade."

AMERICAN ANTI-SLAVERY SOCIETY.

FOR THE STANDARD.

From August 1 to Sept. 1, 1857.

920	James N. Buffum, Lynn,	Mass. - - - $2 00
950	Charles Buffum,	" - - - 2 00
911	Bailey Birge, Northampton,	" - - - 1 00
936	Nathaniel Barney, Nantucket,	" - - - 2 00
861	Moses Joy,	" - - - 2 00
897	A. Brigham, Shrewsbury,	" - - - 2 00
840	John Beale, Scituate,	" - - - 5 00
895	Bull & Fay, Upton,	" - - - 5 00
948	F. A. Ware, Franklin,	" - - - 2 00
884	Miss M. Hussey, Portland, Me.	- - - 12 00
936	M. Kidder, Woodstock, Vt.	- - - 2 00
938	Fanny Smith, Peterboro', N. H.	- - - 2 00
919	Wm. R. Hallowell, Rochester, N. Y.	- - - 5 00
929	Hiram Putnam, Syracuse,	" - - - 6 00
923	Polly M. Willis, Machias,	" - - - 1 00
936	B. Barney, Wedsport,	" - - - 2 00
917	John H. Crane, Clayville,	" - - - 5 00
898	Mary Springstead, Cozenovia,	" - - - 1 00
896	Thomas L. Smith, Wellsville,	" - - - 4 00
939	R. L. Darrah, N. Y. City	- - - 2 00
925	C. H. Bramhall,	" - - - 1 00
950	A. Tillottson, Painesville, O.	- - - 2 00
922	Darius Lyman, Jr., Parkman, O.	- - - 1 00
965	Jona Davis, Alliance, O.	- - - 1 00
908	John Cook, Paterson, N. J.	- - - 4 00
866	James Peacock,	" - - - 2 00
950	Rev. A. Phœnix,	" - - - 2 09
891	D. Peabody, Albion, Mich.	- - - 5 00
934	M. H. Hemdon, Springfield, Ill.	- - - 2 00

DONATIONS.

Edgar Ketchum, N. Y. City		- - - $10 00
By Abby K. Foster.		
H. Withington, Medford		- - - 5 00
G. W. Porter,	"	- - - 5 00
Misses Osgood,	"	- - - 5 00
Henry A. Page,	"	- - - 3 00
G. Atkinson, Boston, Mass.		- - - 5 00
Edw. Atkinson,	"	- - - 20 00
Geo. J. Fisher,	"	- - - 10 00
Francis Cabot,	"	- - - 3 00
E. Clapp, Jr.,	"	- - - 1 00
J. C. Lindsley,	"	- - - 10 00
Emery B. Fay,	"	- - - 20 00

PLEDGE.

George L. Stearns, Boston, Mass.		- - - $100 00

Special Notices.

☞ AARON M. POWELL, Agent of the American Anti-Slavery Society, will lecture in Ontario Co., N. Y., as follows:

South Bristol, Sunday afternoon and evening, Sept. 20.
Naples, Monday evening, September 21.

☞ CONVENTION IN CHICAGO, ILLINOIS.—A Convention will be held in Chicago, Illinois, at the Metropolitan Hall, on the 23d and 24th of September next, to consider the best mode of preventing Juvenile Delinquency. All persons interested in the Reform of Prisons are invited to attend. An effort will be made to secure some liberal arrangements with the railroads. Persons wishing information will address Charles Spear, Boston, or to the care of Fowlers & Wells, New York.

☞ THE NINTH WORCESTER ANTI-SLAVERY BAZAAR.—*To be held in Worcester, during Cattle Show Week, September 21–25, 1857.*—The eight years during which this Bazaar has been held in this city have witnessed continued developments of the Slave Power more startling in their character than any that have preceded them. The Fugitive Slave Law, the revolting scenes attendant upon its repeated execution in this State, the repeal of the Missouri Compromise, and the decision of Judge Taney, though the legitimate results of the accursed system whence they sprung, have appalled us by the rapidity with which they have pressed the question nearer to our own homes and firesides.

Whatever product of taste, ingenuity or labour, whatever of money or refreshment any one will be disposed to give, will be thankfully received and judiciously appropriated. Communications may be sent to any member of the Committee.

SARAH H. EARLE,	SARAH L. BUTMAN,
EMILY BARRETT,	HANNAH RICE,
LUCY CHASE,	OLIVE LOVELAND,
ADELINE H. HOWLAND,	MARY C. HIGGINSON, Worc'r;
HANNAH M. ROGERS,	ELIZA A. STOWELL, Warren;
ABBY W. WYMAN,	SARAH R. MAY, Leicester;
And others.	

☞ A CALL TO THE FRIENDS OF FREEDOM AND EQUAL RIGHTS.—The undersigned, Committee of the New York State Free Suffrage Association, in accordance with the resolutions of said Society, held at Troy, September 4, 1855, that this association should meet annually in every September in State Convention, and that we would not cease our efforts in petitioning and using our endeavors to remove the unequal burthen imposed on coloured men in this State before they can use their elective franchise at the ballot-box;

And whereas the following-named gentlemen were elected a Committee and Board of Managers for the ensuing year, at the last annual meeting, held in the City of Brooklyn (E. D.) (late Williamsburgh), September, 1856, viz.: Rev. Wm. J. Hodges, S. T. Ray and Rev. A. N. Freeman, of Brooklyn; Wm. Rich, of Troy; S. Myers, of Albany; Rev. H. H. Garnet, of N. Y.; Rev. I. Francis, N. Y., to designate a place and call the next Annual Convention;

Wherefore your Committee have agreed and do call the friends of Free Suffrage to meet in the City of New York, on the 23d day of September, 1857, in Convention, to counsel, advise and do such other business as may come before that body, and to elect officers for the ensuing year.

And, therefore, all Coloured Societies, Churches and Associations, in cities or towns in the State, are requested to send delegates to represent them in said Convention; and all persons, of whatever colour, who are friendly to free suffrage, are cordially invited to meet with us.

Signed, Brooklyn, Aug. 25, 1856.

WM. J. HODGES, Chairman of the Com.

S. T. RAY, Secretary.

☞ THE MICHIGAN YEARLY MEETING OF THE FRIENDS OF HUMAN PROGRESS will convene at Battle Creek, commencing at half-past 10 o'clock, on Saturday, the 10th of October, 1857, and continuing, by adjournment, for three days or more, as may be thought expedient.

This Association has no cherished creeds or theological opinions to promulgate or defend, but, disclaiming all ecclesiastical authority, they "seek not uniformity of belief in theological affairs," "but, cherishing and encouraging whatever tends to elevate and condemning and discouraging whatever tends to degrade," they would meet on the broad and universal platform of the "Fatherhood of God and the Brotherhood of man," fearing not for truth, so long as our platform is free—would invite the co-operation of all who recognise the equal rights and brotherhood of the human family, without regard to sex, colour or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of practical righteousness.

We therefore invite all sincere seekers after truth, who may be attracted by the principles of our organization, and who, weary of the strifes and perplexities which bewilder and stupify the popular sectarians of our day, are looking for a higher and more practical manifestation of the religious sentiment, to meet at the time and place above specified, and give the benefit of their counsel. Let us join our hearts and hands for a feast of love and good will, in order more effectually to combat the giant wrongs and errors of the age.

J. P. AVERILL,	
R. B. MERRITT,	
E. C. MANCHESTER,	
J. WALTON, Jr.,	*Executive Committee.*
H. D. G. FULLER,	
E. C. COCHRAN,	

☞ MEETING OF THE FRIENDS OF HUMAN PROGRESS.—It devolves upon the undersigned to invite the lovers of Truth, Freedom and Humanity, to attend the third annual meeting of the friends of Human Progress, to be held at the "Friends'" meeting-house, one mile south of Kerr's Corners, in North Collins, Erie County, N. Y., on the 25th, 26th and 27th days of September, 1857, commencing on Friday, at 10 o'clock, a. m.

This is a religious meeting of all circles of minds, for the free and friendly interchange of sentiments. We invite to an equal participation all who acknowledge the Human Brotherhood, and their duty of showing their faith by their works of goodness and righteousness, without distinction of color, sex or condition. We impose no creed, faith or forms, but leave each individual free; the man to his manhood, the woman to her own divinity, and both to the disclosure of the highest truths their spiritual natures may comprehend. Our object is to gain a true knowledge of the nature and attributes of man; his duty in the present and his destiny in the future. We seek to open a channel for the investigation of all Social, Religious and Political systems and evils that now agitate the mass of mind.

Where superstition reigns we would enlighten the mind. Where tyranny reigns we would stay the tyrant's sword; and where slavery exists we would dissolve the fetters, and let the oppressed go free.

All those desirous of co-operating in such measures are respectfully invited to meet at the time and place above named.

Committee.

L. H. PITCHER,	NANCY PITCHER,
RICKETTA H. KERR,	JAMES VARNEY,
CHARLES C. KIRBY,	PHEBE VARNEY,
DAVID B. AVERY,	GEO. W. TAYLOR.

The following are a Committee of Arrangements for the entertainment of strangers:

HUMPHREY SMITH, Shirley (North Collins).
WALTER WOOD, Kerr's Corners.
NATHANIEL TUCKER, Brant.

THE TWENTY-FOURTH

NATIONAL ANTI-SLAVERY BAZAAR.

THE undersigned again call on all interested in their cause—the cause of Freedom, so deeply important, not only to the three millions of American slaves, but to the American nation and to entire humanity—for immediate aid, by contributions of money and materials, and by purchase at the next Bazaar; to be opened in Boston,

ON THE 17TH OF DECEMBER.

Contributions of money at the present time will enable members of the Committee now in Europe to add to the attractions of the exhibition, still further, and, in consequence, to increase the funds, which are to be expended, as heretofore, by the American Anti-Slavery Society, in awakening the whole country, through its newspapers, books and various agencies, to the necessity of extinguishing slavery.

Our principle is too well known to need more than a mere statement. It is, immediate, unconditional emancipation, without expatriation, and by peaceful means. From a growing conviction of the justice and necessity of this work, for the good and honour of all concerned, every measure possible to be taken will inevitably spring without delay. *Our* funds, therefore, will be devoted to the primary work of arousing and engaging the public mind; which, as fast as it awakens, never fails to find a way to work its will—through Church action, by agitation and withdrawal—by State action, through the customary political channels, or by the profounder policy of creating others—by legislative and judicial changes—by individual efforts in the manumission of slaves and the protection of fugitives—by economical measures prompted by the greater advantages of free labour—by humane feelings creating a preference for its products.

What we ask of the citizens around us, just awakening to some one or other of the manifold aspects of this great question, is, to enable us to continue the use of the means that have proved so efficacious in their own case, and to sustain the primary cause of whatever Anti-Slavery effects they observe and desire to promote.

Let those who labour for an Anti-Slavery National and State administration, furnish voters with the only sufficient motive to any Anti-Slavery effort, by working with us, so to excite the love of liberty, that every man shall take the risk of trampling down slavery wherever it meets him.

Let them that pity the hunted fugitive, who sees in every Northern man a betrayer, bound to that base function by the great organic law of his country, take the means most effectual to turn the betrayer into the protector, by helping us everywhere to awaken a stronger sentiment than compassion for the millions who cannot fly: of whose case it was too truly said by a New England poet of the earlier time, before schoolbooks were expurgated by slavery—

"Their wrongs compassion cannot speak."

Let all take warning to co-operate with us, from those earlier days when slavery, instead of dying out, as was prophesied, began to grow stronger, because there was then no such fountain head of moral power as we commend to the attention of the whole land to-day.

We do not make this appeal in a sectional spirit as Northern-

Miscellaneous Department.

SECRET COURTSHIP.

FROM THE FRENCH OF BERANGER.

[A blind mother sits in her cottage, beside her pretty daughter, and cautions her against love, while, all the time, an amatory scene is going on between the girl and the very lover whom the old dame dreads.]

DAUGHTER, while you turn your wheel
Listen to the words I say;
Colin has contrived to steal
Your unthinking heart away.
Of his fawning voice beware,
You are all the blind one's care,
And I mark your sighs when e'er
Our young neighbour's name is heard.
Colin's tongue is false, though winning—
Hist! the window is unbarred!
Ah! Lisette, you are not spinning!

The room is close and warm, you say;
But, my daughter, do not peep
Through the casement—night and day,
Colin there his watch doth keep,
Think not mine a grumbling tongue:
Ah! here at my breast you hung,
I, like you, was fair and young,
And I know how apt is love
To lead the youthful heart to sinning—
Hist! the door—I heard it move!
Ah, Lisette, you are not spinning!

It is a gust of wind, you say,
That hath made the hinges grate;
And my poor old growling Tray,
Must you break for that his pate?
Ah, my child, put faith in me;
Age permits me to foresee
Colin soon will faithless be,
And your love to an abyss
Of grief will be the sad beginning—
Bless me! sure I heard a kiss!
Ah, Lisette, you are not spinning!

'Twas your little bird, you say,
Gave that tender kiss just now;
Make him cease his trifling, pray,
He will rue it else, I vow,
Love, my girl, oft bringeth pain,
Shame and sorrow in his train,
While the false, successful swain
Scorns the heart he has beguiled
From true virtue's path to sinning—
Hist! I hear you move, my child!
Ah, Lisette, you are not spinning!

You wish to take the air, you say;
Think you, daughter, I believe you?
Bid young Colin go his way,
Or, at once, as bride receive you!
Let him go to church and there
Show his purpose to be fair;
But, till then, beside my chair
You must work, my girl, nor heed
All his vows, so fond and winning;
Tangled in love's web, indeed—
Lisette, my daughter, mind your spinning!

A QUEEN'S REVENGE.

THE name of Gustavus Adolphus, the faithful Protestant, the great general, and the good king of Sweden, has been long since rendered familiar to readers of history. We all know how this renowned warrior and monarch was beloved by his soldiers and subjects, how successfully he fought through a long and fearful war, and how nobly he died on the field of battle. With his death, however, the interest of the English reader in Swedish affairs seems to terminate. Those who have followed the narrative of his life carefully to the end may remember that he left behind him an only child—a daughter named Christina; but of the character of this child, and of her extraordinary adventures after she grew to womanhood, the public in England is, for the most part, entirely ignorant. In the popular historical and romantic literature of France, Queen Christina is a prominent and a notorious character. In the literature of this country she has, hitherto, been allowed but little chance of making her way to the notice of the world at large.

And yet, the life of this woman is in itself a romance. At six years old she was Queen of Sweden, with the famous Oxenstiern for guardian. This great and good man governed the kingdom in her name until she had lived through her minority. Four years after her coronation she, of her own accord, abdicated her rights in favour of her cousin, Charles Gustavus. Young and beautiful, the most learned and most accomplished woman of her time, she resolutely turned her back on the throne of her inheritance, and, publicly betraying her dislike of the empty pomp and irksome restraint of royalty, set forth to wander through civilized Europe in the character of an independent traveller who was resolved to see all varieties of men and manners, to collect all the knowledge which the widest experience could give her, and to measure her mind boldly against the greatest minds of the age wherever she went. So far, the interest excited by her character and her adventures is of the most picturesquely-attractive kind. There is something strikingly new in the spectacle of a young queen who prefers the pursuit of knowledge to the possession of a throne, and who barters a royal birthright for the privilege of being free. Unhappily, the portrait of Christina cannot be painted throughout in bright colours only. It is not pleasant to record of her that, when her travels brought her to Rome, she abandoned the religion for which her father fought and died. It is still less agreeable to add, that she freed herself from other restraints besides the restraint of royalty, and that, if she was mentally distinguished by her capacities, she was also morally disgraced by her vices and her crimes.

The events in the strange life of Christina—especially those which are connected with her actions and adventures in the character of a queen-errant—present the freshest and the most ample materials for a biography, which might be regarded in England as a new contribution to our historical literature. Within the necessarily limited space at our command in these columns, it is impossible to follow her, with sufficient attention to details, through the adventures which attended her travelling career. One, however, among the many strange and startling passages in her life may profitably be introduced in this place. The events of which the narrative is composed throw light, in many ways, on the manners, habits and opinions of a past age, and they can, moreover, be presented in this place in the very words of an eye-witness who beheld them two centuries ago.

The scene is Paris, the time is the close of the year sixteen hundred and fifty-seven, the persons are the wandering Queen Christina, her grand equerry, the Marquis Monaldeschi, and Father le Bel of the Convent of Fontainebleau, the witness whose testimony we are shortly about to cite.

Monaldeschi, as his name implies, was an Italian by birth. He was a handsome, accomplished man, refined in his manners, supple in his disposition, and possessed of the art of making himself eminently agreeable in the society of women. With these personal recommendations, he soon won his way to the favour of Queen Christina. Out of the long list of her lovers, not one of the many whom she encouraged caught so long and firm a hold of her capricious fancy as Monaldeschi. The intimacy between them probably took its rise, on her side at least, in as deep a sincerity of affection as it was in Christina's nature to feel. On the side of the Italian, the connection was prompted solely by ambition. As soon as he had risen to the distinction and reaped all the advantages of the position of chief favourite in the queen's court, he wearied of his royal mistress, and addressed his attentions secretly to a young Roman lady, whose youth and beauty powerfully attracted him, and whose fatal influence over his actions ultimately led to his ruin and his death.

After endeavouring to ingratiate himself with the Roman lady, in various ways, Monaldeschi found that the surest means of winning her favour lay in satisfying her malicious curiosity on the subject of the private life and the secret frailties of Queen Christina. He was not a man who was troubled by any scrupulous feelings of honour when the interests of his own intrigues happened to be concerned; and he shamelessly took advantage of the position that he held towards Christina, to commit breaches of confidence of the most inexcusably ungrateful and the most meanly infamous kind. He gave to the Roman lady the series of the queen's letters to himself, which contained secrets that she had revealed to him in the fullest confidence of his worthiness to be trusted; more than this, he wrote letters of his own to the new object of his addresses, in which he ridiculed the queen's fondness for him, and sarcastically described her smallest personal defects with a heartless effrontery which the most patient and long-suffering of women would have found it impossible to forgive. While he was thus privately betraying the confidence that had been reposed in him, he was publicly affecting the most unalterable attachment and the most sincere respect for the queen.

For some time this disgraceful deception proceeded successfully. But the hour of the discovery was appointed, and the instrument of effecting it was a certain cardinal who was desirous of supplanting Monaldeschi in the queen's favour. The priest contrived to get possession of the whole correspondence which had been privately placed in the hands of the Roman lady, including, besides Christina's letters, the letters which Monaldeschi had written in ridicule of his royal mistress. The whole collection of documents was enclosed by the cardinal in one packet, and was presented by him, at a private audience, to the queen.

It is at this critical point of the story that the testimony of the eye-witness whom we propose to quote begins. Father Le Bel was present at the fearful execution of the queen's vengeance on Monaldeschi, and was furnished with copies of the whole correspondence which had been abstracted from the possession of the Roman lady. Having been trusted with the secret, he is wisely and honourably silent throughout his narrative on the subject of Monaldeschi's offence. Such particulars of the Italian's baseness and ingratitude as have been presented here have been gathered from the somewhat contradictory reports which were current at the time, and which have been preserved by the old French collectors of historical anecdotes. Such further details of the extraordinary punishment of Monaldeschi's offence as are now to follow may be given in the words of Father Le Bel himself. The reader will understand that his narrative begins immediately after Christina's discovery of the perfidy of her favourite.

The sixth of November, sixteen hundred and fifty-seven (writes Father Le Bel), at a quarter past nine in the morning, Queen Christina of Sweden, being at that time lodged in the Royal Palace of Fontainebleau, sent one of her men servants to my convent, to obtain an interview with me. The messenger, on being admitted to my presence, inquired if I was the superior of the convent, and, when I replied in the affirmative, informed me that I was expected to present myself immediately before the Queen of Sweden.

Fearful of keeping her Majesty waiting, I followed the man at once to the palace, without waiting to take any of my brethren from the convent with me. After a little delay in the antechamber, I was shown into the Queen's room. She was alone; and I saw, by the expression of her face, as I respectfully begged to be favoured with her commands, that something was wrong. She hesitated for a moment; then told me, rather sharply, to follow her to a place where she might speak with the certainty of not being overheard. She led me into the Galerie des Cerfs, and, turning round on me suddenly, asked if we had ever met before. I informed her Majesty that I had once had the honour of presenting my respects to her; that she had received me graciously, and that there the interview had ended. She nodded her head and looked about her a little; then said, very abruptly, that I wore a dress (referring to my convent costume) which encouraged her to put perfect faith in my honour; and she desired me to promise beforehand that I would keep the secret with which she was about to entrust me as strictly as if I had heard it in the confessional. I answered respectfully that it was part of my sacred profession to be trusted with secrets; that I had never betrayed the private affairs of any one, and that I could answer for myself as worthy to be honoured by the confidence of a queen.

Upon this, her Majesty handed me a packet of papers sealed in three places, but having no superscription of any sort. She ordered me to keep it under lock and key, and to be prepared to give it her back again before any person in whose presence she might see fit to ask me for it. She further charged me to remember the day, the hour, and the place in which she had given me the packet; and with that last piece of advice she dismissed me. I left her alone in the gallery, walking slowly away from me, with her head drooping on her bosom, and her mind, as well as I could presume to judge, perturbed by anxious thoughts.*

On Saturday, the tenth of November, at one o'clock in the afternoon, I was sent for from Fontainebleau again. I took the packet out of my private cabinet, feeling that I might be asked for it; and then followed the messenger as before. This time he led me at once to the Galerie des Cerfs. The moment I entered it, he shut the door behind me with such extraordinary haste and violence that I felt a little startled. As soon as I recovered myself, I saw her Majesty standing in the middle of the gallery, talking to one of the gentlemen of her Court, who was generally known by the name of The Marquis, and whom I soon ascertained to be the Marquis Monalschedi, Grand Equerry of the Queen of Sweden. I approached her Majesty and made my bow, then stood before her, waiting until she should think proper to address me.

With a stern look on her face, and with a loud, clear steady voice, she asked me, before the Marquis and before three other men who were also in the gallery, for the packet which she had confided to my care. As she made that demand, two of the three men moved back a few paces, while the third, the captain of her guard, advanced rather nearer to her. I handed her back the packet. She looked at it thoughtfully for a little while; then opened it and took out the letters and written papers which it contained, handed them to the Marquis Monaldeschi, and insisted on his reading them. When he had obeyed, she asked him, with the same stern look and the same steady voice, whether he had any knowledge of the documents which he had just been reading. The Marquis turned deadly pale, and answered that he had now read the papers referred to for the first time.

"Do you deny all knowledge of them?" said the Queen. "Answer me plainly, sir. Yes or no?"

The Marquis turned paler still. "I deny all knowledge of them," he said, in faint tones, with his eyes on the ground.

"Do you deny all knowledge of these, too?" said the Queen, suddenly producing a second packet of manuscript from under her dress, and thrusting it in the Marquis's face.

He started, drew back a little, and answered not a word. The packet which the Queen had given to me contained copies only. The original papers were those which she had just thrust in the Marquis's face.

"Do you deny your own seal and your own handwriting?" she asked.

He murmured a few words, acknowledging both the seal and the handwriting to be his own, and added some phrases of excuse, in which he endeavoured to cast the blame that attached to the writing of the letters on the shoulders of other persons. While he was speaking, the three men in attendance on the Queen silently closed round him.

Her Majesty heard him to the end. "You are a traitor," she said, and turned her back on him.

The three men, as she spoke those words, drew their swords.

The Marquis heard the clash of the blades against the scabbards, and, looking quickly round, saw the drawn swords behind him. He caught the Queen by the arm immediately, and drew her away with him, first into one corner of the gallery, then into another, entreating her in the most moving terms to listen to him and to believe in the sincerity of his repentance. The Queen let him go on talking without showing the least sign of anger or impatience. Her colour never changed; the stern look never left her countenance. There was something awful in the clear, cold, deadly resolution which her eyes expressed while they rested on the Marquis's face.

At last she shook herself free from his grasp, still without betraying the slightest irritation. The three men with the drawn swords, who had followed the Marquis silently as he led the Queen from corner to corner of the gallery, now closed round him again, as soon as he was left standing alone. There was perfect silence for a minute or more. Then the Queen addressed herself to me.

"Father," she said, "I charge you to bear witness that I treat this man with the strictest impartiality." She pointed, while she spoke, to the Marquis Monaldeschi with a little ebony riding-whip which she carried in her hand. "I offer that worthless traitor all the time he requires—more time than he has any right to ask for—to justify himself if he can."

The Marquis hearing these words, took some letters from a place of concealment in his dress, and gave them to the Queen, along with a small bunch of keys. He snatched these last from his pocket so quickly, that he drew out with them a few small silver coins, which fell to the floor. As he addressed himself to the Queen again, she made a sign with her ebony riding-whip to the men with the drawn swords; and they retired towards one of the windows of the gallery. I, on my side, withdrew out of hearing. The conference which ensued between the Queen and the Marquis lasted nearly an hour. When it was over, her Majesty beckoned the men back again with the whip, and then approached the place where I was standing.

"Father," she said, in her clear, ringing, resolute tones, "there is no need for me to remain here any longer. I leave that man," she pointed to the Marquis again, "to your care. Do all that you can for the good of his soul. He has failed to justify himself, and I doom him to die."

If I had heard sentence pronounced against myself, I could hardly have been more terrified than I was when the Queen uttered these last words. The Marquis heard them where he was standing, and flung himself at her feet. I dropped on my knees by his side, and entreated her to pardon him, or at least to visit his offence with some milder punishment than the punishment of death.

"I have said the words," she answered, addressing herself only to me; "and no power under heaven shall make me unsay them. Many a man has been broken alive on the wheel for offences which were innocence itself compared with the offence which this perjured traitor has committed against me. I have trusted him as I might have trusted a brother; he has infamously betrayed that trust; and I exercise my royal rights over the life of a traitor. Say no more to me. I tell you again he is doomed to die."

With these words the Queen quitted the gallery, and left me alone with Monaldeschi and the three executioners who were waiting to kill him.

The unhappy man dropped on his knees at my feet, and implored me to follow the Queen, and make one more effort to obtain his pardon. Before I could answer a word, the three men surrounded him, held the points of their swords to his sides, without, however, actually touching him, and angrily recommended him to make his confession to me, without wasting any more time. I entreated them, with the tears in my eyes, to wait as long as they could, so as to give the Queen time to reflect, and, perhaps, to falter in her deadly intentions towards the Marquis. I succeeded in producing such an impression on the chief of the three men, that he left us, to obtain an interview with the Queen, and to ascertain if there was any change in her purpose. After a very short absence he came back, shaking his head.

"There is no hope for you," he said, addressing Monaldeschi. "Make your peace with Heaven. Prepare yourself to die!"

"Go to the Queen!" cried the Marquis, kneeling before me with clasped hands. "Go to the Queen yourself; make one more effort to save me! O, my father, my father, run one more risk—venture one last entreaty—before you leave me to die!"

"Will you wait till I come back?" I said to the three men.

"We will wait," they answered, and lowered their sword-points to the ground.

I found the Queen alone in her room, without the slightest appearance of agitation in her face or her manner. Nothing that I could say had the slightest effect on her. I adjured her by all that religion holds most sacred, to remember that the noblest privilege of any sovereign is the privilege of granting mercy; that the first of Christian duties is the duty of forgiving. She heard me unmoved. Seeing that entreaties were thrown away, I ventured, at my own proper hazard, on reminding her that she was not living now in her own kingdom of Sweden, but that she was the guest of the King of France, and lodged in one of his own palaces; and I boldly asked her, if she had calculated the possible consequences of authorizing the killing of one of her attendants inside the walls of Fontainebleau, without any preliminary form of trial, or any official notification of the offence he had committed. She answered me coldly, that it was enough that she knew the unpardonable nature of the offence of which Monaldeschi had been guilty; that she stood in a perfectly independent position towards the King of France; that she was absolute mistress of her own actions, at all times and in all places; and that she was accountable to nobody under Heaven for her conduct towards her subjects and servants, over whose lives and liberties she possessed sovereign rights, which no consideration whatever should induce her to resign.

Fearful as I was of irritating her, I still ventured on reiterating my remonstrances. She cut them short by hastily signing to me to leave her. As she dismissed me, I thought I saw a slight change pass over her face and it occurred to me that she might not have been indisposed at that moment to grant some respite, if she could have done so without appearing to falter in her resolution and without running the risk of letting Monaldeschi escape her. Before I passed the door, I attempted to take advantage of the disposition to relent which I fancied I had perceived in her; but she angrily reiterated the gesture of dismissal before I had spoken half-a-dozen words; and, with a heavy heart, I yielded to necessity, and left her.

On returning to the gallery, I found the three men standing round the Marquis, with their sword-points on the floor, exactly as I had left them.

"Is he to live or to die?" they asked when I came in.

There was no need for me to reply in words; my face answered the question. The Marquis groaned heavily, but said nothing. I sat myself down on a stool, and beckoned to him to come to me, and begged him, as well as my terror and wretchedness would let me, to think of repentance, and to prepare for another world. He began his confession kneeling at my feet, with his head on my knees. After continuing it for some time, he suddenly started to his feet with a scream of terror. I contrived to quiet him, and to fix his thoughts again on heavenly things. He completed his confession, speaking sometimes in Latin, sometimes in French, sometimes in Italian, according as he could best explain himself in the agitation and misery which now possessed him.

Just as he had concluded, the Queen's chaplain entered the gallery. Without waiting to receive absolution, the unhappy Marquis rushed away from me to the chaplain, and, still clinging desperately to the hope of life, he besought him to intercede with the Queen. The two talked together in low tones, holding each other by the hand. When their conference was over, the chaplain left the gallery again, taking with him the chief of the three executioners who were appointed to carry out the Queen's deadly purpose. After a short absence, this man returned without the chaplain. "Get your absolution," he said briefly to the Marquis, "and make up your mind to die."

Saying these words, he seized Monaldeschi, pressed him back against the wall at the end of the gallery, just under the picture of Saint Germain; and, before I could interfere, or even turn aside from the sight, aimed at the Marquis's right side with his sword. Monaldeschi caught the blade with his hand, cutting three of his fingers in the act. At the same moment the point touched his side and glanced off. Upon this, the man who had struck at him exclaimed, "He has armour under his clothes," and, at the same moment, stabbed Monaldeschi in the face. As he received the wound, he turned round towards me, and cried out loudly, "My father! My father!"

I advanced towards him immediately; and, as I did so, the man who had wounded him retired a little, and signed to his two companions to withdraw also. The Marquis, with one knee on the ground, asked pardon of God, and said certain last words in my ear. I immediately gave him absolution, telling him that he must atone for his sins by suffering death, and that he must pardon those who were about to kill him. Having heard my words, he threw himself forward on the floor, and, as he fell, one of the three executioners who had not assailed him as yet, struck at his head, and wounded him on the surface of the skull.

The Marquis sank on his face; then raised himself a little, and signed to the men to kill him outright, by striking him on the neck. The same man who had last wounded him obeyed by cutting two or three times at his neck, without, however, doing him any great injury. For it was indeed true that he wore armour under his clothes, which armour consisted of a shirt of mail weighing nine or ten pounds, and rising so high round his neck, inside his collar, as to defend it successfully from any chance blow with a sword.

Seeing this, I came forward to exhort the Marquis to bear his sufferings with patience, for the remission of his sins. While I was speaking, the chief of the three executioners advanced, and asked me if I did not think it was time to give Monaldeschi the finishing stroke. I pushed the man violently away from me, saying that I had no advice to offer on the matter, and telling him that if I had any orders to give, they would be for the Marquis's life, and not for the hastening of his death. Hearing me speak in those terms, the man asked my pardon, and confessed that he had done wrong in addressing me on the subject at all.

He had hardly finished making his excuses to me, when the door of the gallery opened. The unhappy Marquis hearing the sound, raised himself from the floor, and seeing that the person who entered was the Queen's chaplain, dragged himself along the gallery, holding on by the tapestry that hung from the walls, until he reached the feet of the holy man. There, he whispered a few words (as if he was confessing) to the chaplain, who, after first asking my permission, gave him absolution, and then returned to the Queen.

As the chaplain closed the door, the man who had struck the Marquis on the neck stabbed him adroitly with a long narrow sword in the throat, just above the edge of the shirt of mail. Monaldeschi sank on his right side, and spoke no more. For a quarter of an hour longer he still breathed, during which time I prayed by him, and exhorted him as I best could. When the bleeding from this last wound ceased, his life ceased with it. It was then a quarter to four o'clock. The death agony of the miserable man had lasted, from the time of the Queen's first pronouncing sentence on him, for nearly three hours.

I said the De Profundis over his body. While I was praying, the three men sheathed their swords, and the chief of them rifled the Marquis's pockets. Finding nothing on him but a prayer-book and a small knife, the chief beckoned to his companions, and they all three marched to the door in silence, went out, and left me alone with the corpse.

A few minutes afterwards I followed them, to go and report what had happened to the Queen. I thought her colour changed a little when I told her that Monaldeschi was dead; but those cold, clear eyes of her's never softened, and her voice was still as steady and firm as when I first heard its tones on entering the gallery that day. She spoke very little, only saying to herself "He is dead, and he deserved to die!" Then, turning to me, she added, "Father, I leave the care of burying him to you; and, for my own part, I will charge myself with the expense of having masses enough said for the repose of his soul." I ordered the body to be placed in a coffin, which I instructed the bearers to remove to the churchyard on a tumbril, in consequence of the great weight of the corpse, of the misty rain that was falling, and of the bad state of the roads. On Monday, the twelfth of November, at a quarter to six in the evening, the Marquis was buried in the parish church of Avon, near the font of holy water. The next day the Queen sent one hundred livres, by two of her servants, for masses for the repose of his soul.

Thus ends the extraordinary narrative of Father Le Bel. It is satisfactory to record, as some evidence of the progress of humanity, that the barbarous murder, committed under the sanction and authority of Queen Christina, which would have passed unnoticed in the feudal times, as an ordinary and legitimate exercise of a sovereign's authority over a vassal, excited, in the middle of the seventeenth century, the utmost disgust and horror throughout Paris. The prime minister at that period, Cardinal Mazarin (by no means an over-scrupulous man, as all readers of French history know), wrote officially to Christina, informing her that "a crime so atrocious as that which had just been committed under her sanction, in the Palace of Fontainebleau, must be considered as a sufficient cause for banishing the Queen of Sweden from the court and dominions of his sovereign, who, in common with every honest man in the kingdom, felt horrified at the lawless outrage which had just been committed on the soil of France."

To this letter Queen Christina sent the following answer, which, as a specimen of spiteful effrontery, has probably never been matched:

MONSIEUR MAZARIN: Those who have communicated to you the details of the death of my equerry, Monaldeschi, knew nothing at all about it. I think it highly absurd that you should have compromised so many people for the sake of informing yourself about one simple fact. Such a proceeding on your part, ridiculous as it is, does not, however, much astonish me. What I am amazed at, is, that you and the king your master should have dared to express disapproval of what I have done.

Understand, all of you—servants and masters, little people and great—that it was my sovereign pleasure to act as I did. I neither owe, nor render, an account of my actions to any one—least of all, to a bully like you.

* * * * * * *

It may be well for you to know, and to report to any one whom you can get to listen to you, that Christina cares little for your court, and less still for you. When I want to revenge myself, I have no need of your formidable power to help me. My honour obliged me to act as I did; my will is my law, and you ought to know how to respect it. . . . Understand, if you please, that wherever I choose to live, there I am Queen; and that the men about me, rascals as they may be, are better than you and the myrmidons whom you keep in your service.

* * * * * * *

Take my advice, Mazarin, and behave yourself for the future so as to merit my favour; you cannot, for your own sake, be too anxious to deserve it. Heaven preserve you from venturing on any more disparaging remarks about my conduct! I shall hear of them, if I am at the other end of the world, for I have friends and followers in my service who are as unscrupulous and as vigilant as any in yours, though it is probable enough that they are not quite so heavily bribed.

After replying to the prime minister of France in these terms, Christina was wise enough to leave the kingdom immediately.

For three years more, she pursued her travels. At the expiration of that time, her cousin, the king of Sweden, in whose favour she had abdicated, died. She returned at once to her own country, with the object of possessing herself once more of the royal power. Here the punishment of the merciless crime that she had sanctioned overtook her at last. The brave and honest people of Sweden refused to be governed by the woman who had ordered the murder of Monaldeschi, and who had forsaken the national religion for which her father had died. Threatened with the loss of her revenues as well as the loss of her sovereignty, if she remained in Sweden, the proud and merciless Christina yielded for the first time in her life. She resigned once more all right and title to the royal dignity, and left her native country for the last time. The final place of her retirement was Rome. She died there in the year sixteen hundred and eighty-nine. Even in the epitaph which she ordered to be placed on her tomb, the strange and daring character of the woman breaks out. The whole record of that wild, wondrous, wicked existence, was summed up with stern brevity in this one line:

CHRISTINA LIVED SEVENTY-TWO YEARS.

—*Household Words.*

* Although Father Le Bel discreetly abstains from mentioning the fact, it seems clear from the context that he was permitted to read, and that he did read, the papers contained in the packet.

BOYS.

A BOY is a piece of existence quite separate from all things else, and deserves separate chapters in the natural history of man. The real lives of boys are yet to be written. The lives of pious and good boys, which enrich the catalogues of great publishing societies, resemble a real boy's life about as much as a chicken picked and larded, upon a spit, and ready for delicious eating, resembles a free fowl in the fields. With some few honourable exceptions, they are impossible boys, with incredible goodness. Their piety is monstrous. A man's experience stuffed into a little boy is simply monstrous. And we are soundly sceptical of this whole school of juvenile *paté de foie gras* piety. Apples that ripen long before their time are either diseased or worm-bitten.

So long as boys are babies, how much are they cherished! But by-and-by the cradle is needed for another. From the time that a babe becomes a boy until he is a young man, he is in an anomalous condition, for which there is no special place assigned in Nature. They are always in the way. They are always doing something to call down rebuke. They are inquisitive as monkeys, and meddlesome just where you don't wish them to be. Boys have a period of mischief as much as they have measles or chicken-pox. They invade your drawers, mix up your tooth-powder with hair-oil; pull your laces and collars from their repositories; upset your ink upon invaluable manuscript; tear up precious letters, scatter your wafers, stick everything up with experimental sealing-wax; and spoil all your pens in the effort at spoiling all your paper.

Poor boys! What *are* they good for? It is an unfathomable mystery that we come to our manhood (as the Israelites reach Canaan) through the wilderness of boyhood. They are always wanting something they must not have, going where they ought not to be, coming where they are not wanted, saying the most awkward things at the most critical times. They will tell lies, and after infinite pains to teach them the obligations of truth, they give us the full benefit of frankness and literalness by blurting out before company a whole budget of family secrets. Would you take a quiet nap? Slam-bang go a whole bevy of boys through the house! Has the nervous baby at length, after all manner of singings, trottings, soothings, and maternal bosom opiates just fallen asleep? Be sure an unmannerly boy will be on hand to bawl out for permission to do something or other which he has been doing all day without dreaming of leave.

Who shall describe the daily battle of the hair and the bath, the ordeal of aprons for the table, the placing and moving up, and the endless task of good manners? If there is one saint that ought to stand higher than another on the calendar, it is a patient, sweet-tempered children's nurse! Talk of saintship, simply because a man lived in a cave, and was abstemious, or because he died bravely at the stake! What are faggots of fiery sticks for a few hot moments, compared to those animated faggots which consume nurses and governesses for months and years, to say nothing of the occasional variety of parental coals!

Are we, then, not on the boys' side? To be sure we are. It is not their fault that they are boys, nor that older people are not patient.

The restless activity of boys is their necessity. To restrain it is to thwart Nature. We need to provide for it. Not to attempt to find amusement for them; but to give them an opportunity to amuse themselves. It is astonishing to see how little it requires to satisfy a boy-nature.

First in the list, I put *strings*. What grown-up people find in a thousand forms of business and society, a boy secures in a string! He ties up the door for the exquisite pleasure of untieing it again. He harnesses chairs, ties up his own fingers, halters his neck, coaxes a lesser urchin to become his horse, and drives stage—which, with boys, is the top of human attainment. Strings are wanted for snares, for bows and arrows, for whips, for cats'-cradles, for kites, for fishing, and a hundred things more than I can recollect. A knife is more exciting than a string, but does not last so long, and is not so various. After a short time it is lost, or broken, or has cut the fingers. But a string is the instrument of endless devices, and within the managemement and ingenuity of a boy. The first article that parents should lay in, on going into the country, is a *large ball of twine*. The boys must not know it. If they see a whole ball, the charm is broken. It must come forth mysteriously, unexpectedly, and as if there were no more!

For indoors, next, we should place upon the list pencils and white paper. At least one hour in every day will be safely secured by that. A slate and pencil are very good. But as children always aspire to do what men do, they account the unused half of a letter and a bit of pencil to be worth twice as much as any slate.

Upon the whole, we think a safe stream of water near by affords the greatest amount of enjoyment among all natural objects. There is wading and washing; there is throwing of stones, and finding of pebbles; there is engineering, of the most laborious kind, by which stone and mud are made to dam up the water, or to change the channel. Besides these things, boys are sensitive to that nameless attraction of beauty which specially hovers about the sides of streams; and though they may not recognise the cause, they are persuaded of the fact that they are very happy when there are stones with gurgling water around them, shady trees and succulent undergrowth, moss and water-cress, insect, bird, and all the population of cool water-courses.

But boys are not always boys. All that is in us in leaf, is in them in bud. The very yearnings, the imaginings, the musings, yea, the very questions which occupy our later years as serious tasks, are found in the occasional hours of boyhood. We have scarcely heard one moral problem discussed in later life that is not questioned by children. The creation of the world, the origin of evil, divine foreknowledge, human liberty, the immortality of the soul, and various other elements of elaborate systems, belong to childhood. Men trace the *connections* of truths, and their ethical applications and relations, but the simple elements of the most recondite truths seem to have gained in them very little by the progress of years. Indeed, all truths whose root and life is in the Infinite are like the fixed stars, which become no larger under the most powerful telescope than to the natural eye. Their distance is too vast to make any appreciable variation in magnitude possible. They are mere points of light.

Boys have their soft and gentle words too. You would suppose by the morning racket that nothing could be more foreign to their nature than romance and vague sadness, such as ideality produces in adults. But boys have hours of great sinking and sadness, when kindness and fondness are peculiarly needful to them.

It is worthy of notice, how soon a little kindness, a little consideration for their boy nature, wins their confidence and caresses. Every boy wants some one older than himself to whom he may go in moods of confidence and yearning. The neglect of this child's want by grown people, and the treating of children as little rattling, noisy imps, not yet subject to heart-throes, because they are so frolicsome in general, is a fertile source of suffering. One of the most common forms of selfishness, is that which refuses to recognise any experience as worthy of attention if it lies in a sphere below our own. Not only ought a man humble himself *as* a little child, but also *to* little children.

A thousand things are blamed in them simply because, measured by our manhood standard, they are unfit, whereas upon the scale of childhood they are congruous and proper. We deny children's requests often upon the scale of our own likings and dislikings. We attempt to govern them by a man's regimen and not by a child's.

And yet, badgered, snubbed, and scolded on the one hand; petted, flattered, and indulged on the other—it is astonishing how many children work their way up to an honest manhood in spite of parents and friends. Human nature has an element of great toughness in it. When we see what men are made of, our wonder is not that so many children are spoiled, but that so many are saved.

The country is appointed of God to be the children's nursery; the city seems to have been made by malign spirits to destroy children in. They are cramped for room, denied exercise, restrained of wholesome liberty of body, or, if it is allowed, it is at the risk of morals.

Children are half-educated who are allowed to be familiar with the scenes and experiences of the open country. For this, if for no other reason, parents might make an effort every year to remove their children for some months from the city to the country. For the best effect, it is desirable that they should utterly leave the city behind them. It is absurd to go into the country to find all the luxuries of a city. It is to get rid of them they go. Men are cumbered and hampered by too much convenience in the city. They grow artificial. They lose a relish for natural beauty and the simple occupations of rural life. Our children need a separate and special training in country education. We send them to the Polytechnique for eight months. But for four months we send them to God's school in the openness and simplicity of the country. A diploma in this school will be of service to body and mind while life lasts.—*H. W Beecher, in the Independent.*

CURIOUS FACTS FROM HISTORY.

THE Saxons first introduced archery in the time of Voltigeur. It was dropped immediately after the conquest, but revived by the crusaders, they having felt the effects of it from the Saracens, who probably derived it from the Parthians. Bows and arrows as weapons of war were in use, with stone cannon balls, so late as 1640. It is singular that all the statutes for the encouragement of archery were framed after the invention of gunpowder and firearms. Yew trees were encouraged in churchyards, for the making of bows, in 1642. Hence their generality in church-yards in England.

Coats of arms came into vogue in the reign of Richard I. of England, and became hereditary in families about the year 1182. They took their rise from the knights painting their banners with different figures to distinguish them in the crusades.

The first standing army of modern times was established by Charles VII. of France in 1445. Previous to that time the king had depended upon his nobles for contingents in time of war. A standing army was first established in England in 1638 by Charles I., but it was declared illegal, as well as the organization of the royal guards in 1679. The first permanent military band instituted in England was the yeomen of the guards, established in 1486.

Guns were invented by Swartz, a German, about 1378, and were brought into use by the Venitians, 1382. Cannon were invented at an anterior date. They were first used at the battle of Cressy in 1346. In England they were first used at the siege of Berwick, in 1405. It was not until 1544, however, that they were cast in England. They were used on board their ships by the Venetians in 1539, and were in use among the Turks about the same time. An artillery company was instituted in England for weekly military exercises in 1610.

Insurance of ships was first practised in the reign of Cæsar, 45. It was a general custom in Europe in 1494. Insurance offices were first established in London in 1667.

Astronomy was first studied by the Moors, and was by them introduced into Europe, in 1101. The rapid progress of modern astronomy dates from the time of Copernicus. Books of astronomy and geometry were destroyed as infected with magic in England, under the reign of Edward VI., in 1553.

Banks were first established by the Lombard Jews in Italy. The name is derived from banco, bench—benches being erected in the market-places for the exchange of money, &c. The first public bank was at Venice, in 1550. The bank of England was established in 1683. In 1696 its notes were at 25 per cent. discount.

The invention of bells is attributed to Paulinus, Bishop of Nola, in Campania, about the year 400. They were first introduced into churches as a defence against thunder and lightning. They were first hung up in England at Cropland Abbey, Lincolnshire, in 945. In the eleventh century, and later, it was the custom to baptize them in churches before they were used. The curfew bell was established in 1068. It was rung at eight in the evening, when people were obliged to put out their fire and candle. The custom was abolished in 1100. Bellmen were appointed in London in 1556, to ring the bells at night and cry, "Take care of your fire and candle, be charitable to the poor, and pray for the dead."

How many are aware of the origin of the word "boo!" used to frighten children? It is a corruption of Bob, the name of a fierce Gothic general, the son of Odin, the mention of whose name spread a panic among his enemies.

Bookkeeping was first introduced into England from Italy by Peele, in 1569. It was derived from a system of algebra, published by Burgo, at Venice.

Notaries Public were first appointed by the Fathers of the Christian Church, to make a collection of the acts or memoirs of martyrs in the first century.

The administration of the oath in civil cases is of high antiquity. See Exodus 22: 10. Swearing on the Gospels was at first used in 528. The oath was at first administered in judicial proceedings in England by the Saxons in 600. The words "So help me God, and all Saints," concluded an oath till 1550.

Signals to be used at sea were first contrived by James II., when he was Duke of York, in 1656. They were afterwards improved by the French commander Tourville, and by Admiral Balchen.

Raw silk is said to have first been made by a people of China called Seres, 150 B. C. It was first brought from India 274, and a pound of it at that time was worth a pound of gold. The manufacture of raw silk was introduced in Europe from India by some monks in 550. Silk dresses were first worn in 1465. The eggs of the silk worm were first brought into Europe in 527.—*Boston Journal.*

A NEW ENGLAND JUDGE OF THE LAST CENTURY.

From The Boston Transcript.

JOHN DUDLEY, of Raymond, a trader and farmer, was a Judge of the Superior Court in New Hampshire from 1785 to 1797. He was a man of keen sagacity and strong common sense; his mind was discriminating, his memory retentive—and he was a most extraordinary person. He had but little education and no legal learning. He was intent on doing substantial justice in every case. Theophilus Parsons said, "You may laugh at his law and ridicule his language, but Dudley is, after all, the best Judge I ever knew in New Hampshire." The following specimen of the conclusion of one of the charges of Judge Dudley will illustrate his ideas of the law. He addresses the jury in somewhat after this style:

"You have heard, gentlemen of the jury, what has been said in this case by the lawyers, the rascals! but no, I will not abuse them. It is their business to make a good case for their clients; they are paid for it; and they have done in this case well enough. But you and I, gentlemen, have something else to consider. They talk of law. Why, gentlemen, it is not law that we want, but justice. They would govern us by the common law of England. Trust me, gentlemen, common sense is a much safer guide for us—the common sense of Raymond, Epping, Exeter and the other towns which have sent us here to try this case between two of our neighbours. A clear head and an honest heart are worth more than all the law of all the lawyers. There was one good thing said at the bar. It was from one Shakspeare, an English player, I believe. No matter. It is good enough almost to be in the Bible. It is this, 'Be just and fear not.'

"It is our business to do justice between the parties, not by any quirks of the law out of Coke or Blackstone, books that I have never read and never will, but by common sense and by common honesty as between man and man. That is our business; and the curse of God is upon us if we neglect, or evade, or turn aside from it. And now, Mr. Sheriff, take out the jury, and you, Mr. Foreman, do not keep us waiting with idle talk, of which there has been too much already, about matters which have nothing to do with the merits of the case. Give us an honest verdict, of which, as plain, common-sense men, you need not be ashamed."

THE CUNNING THRUSH.—There is much more intellect in birds than people suppose. An instance of that occurred the other day at a slate quarry belonging to a friend from whom we have the narrative. A thrush, not aware of the expansive properties of gunpowder, thought proper to build her nest on a ridge of the quarry, in the very centre of which they were constantly blasting